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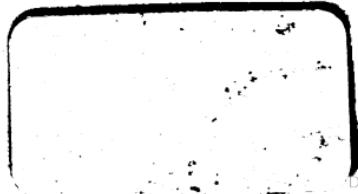


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THE HERACLEIDAE  
OF  
EURIPIDES.



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THE HERACLEIDAE  
OF EURIPIDES

*WITH INTRODUCTION, ANALYSIS, CRITICAL AND  
EXPLANATORY NOTES,*

BY

EDWARD ANTHONY BECK, M.A.

FELLOW, ASSISTANT TUTOR, AND CLASSICAL LECTURER OF  
TRINITY HALL, CAMBRIDGE.

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*EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS*

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*TO MY FATHER.*



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## P R E F A C E

THE text and numbering of this edition is, with one or two trifling alterations in punctuation, that of Dindorf, in the *Corpus Poetarum* (the stereotyped edition of 1865). The editions to which most reference has been made are those of Elmsley<sup>1</sup>, Pflugk, Bothe and Mr Paley. Indebtedness to the three first has in most cases of importance, and to the last, it is believed, in all cases, been acknowledged.

The Critical Commentary does not profess to do more than notice and put into handy shape such of the more important or more instructive variations of text, as the more advanced student should generally be acquainted with. For further details the full critical commentary of Pflugk can be consulted; for an account of the older editions, the Preface of Elmsley; and for an account of the MSS., Pflugk, Prooemium *ad finem*. The readings of the Aldine edition or of the MSS. are for brevity referred to as "orig."

The Explanatory Notes, it is hoped, will be found sufficiently comprehensive for the more advanced students: but the aim has also been to leave unnoticed no point\*

<sup>1</sup> The minute and yet extensive learning of Elmsley is marvellous. In such labours is the foundation of all our knowledge. But for a loftily contemptuous estimate of them, it amuses one to refer to the late Lord Lytton's *Pelham*, chapter LXIII, towards the end of the

second paragraph.

\* For beginners this play is well adapted. The dialogue is simple, idiomatic, and spirited; the choruses are fine and not complicated; the difficult passages are but few; and the theme is noble.

which would be likely to present difficulties to those in an earlier stage<sup>1</sup>.

Of the parallel passages referred to in the notes, the more important have, to save trouble, been quoted at length; the numbering of the lines being in all cases that of the "Corpus." But the careful reader will of course work with his Corpus, as well as grammar and lexicon, by his side.

Passages have only been translated where it seemed that the point to be brought out could be most simply explained by translation. In other cases the student has been left to do his own work.

The chorus-metres, since the few peculiarities in them have been noticed in the accessible edition of Mr Paley, have been left without comment. A full scheme or map of each is given in Pflugk.

To Mr A. W. W. Dale, Fellow and Classical Lecturer of Trinity Hall, I am much indebted for careful revision of the notes, both in MS. and in proof, and for the references to Madvig and Goodwin. The Explanatory Notes on lines 120 and 384 are his; as also those on lines 186, 213, 232, 330, 336, 409, 439, 466, 479; and portions of a dozen others.

E. A. B.

TRINITY HALL,

*March, 1881.*

<sup>1</sup> These should be taught to notice the reason for and construction of every indirect mood, participle, preposition, and *μή*: prepositions, whether apart or in composition; participles, whether concessive, as in 733, 814, 999; causal, as in 757; or forming dis-

guised protases of conditional sentences, as in 732. It is also excellent practice, with or without the book, to analyse and to paraphrase the dialogue; and thus to bring out the points of those complex retorts and hinted arguments which abound in a Greek Tragedy.

## INTRODUCTION

The *Heracleidae* of Euripides differs from most Greek tragedies in the fact that its subject<sup>1</sup>, though drawn from the usual cycle and period of dramatic legend, <sup>The subject is national,</sup> is treated with a direct eye to contemporary events.

In this it resembles the *Persae*<sup>2</sup> of Aeschylus. The *Persae* is, indeed, a finer play, since it was written in more stirring times, when a momentous crisis had united in a common aim the states of Hellas, and roused to finer consciousness the patriotism of Athens. But again, by the war with Sparta, had been evoked an enthusiasm of nationality, more limited but no less strong. To this emotion, utterance was given by the *Heracleidae*, which, written in the tension of strife, abounds with allusions, encouragements and appeals to the love of country and the championship of the weak<sup>3</sup>. Conspicuous amongst these is the following:

δει ποθ' ηδε γαῖα τοῖς ἀμηχάνοις  
σὺν τῷ δικαίῳ βούλεται προσωφελεῖν: (329)

a couplet which gives noble and epigrammatic expression to a

<sup>1</sup> Mr Paley, judging (*a*) from the shortness of the play, (*b*) from the fewness and brevity of its choruses, thinks that the *Heracleidae*, like the *Alcestis* and probably also the *Rhesus*, was the fourth in a tetralogy; thus filling the place of the usual Satyric drama, such as the *Cyclops*. These plays he calls *Pro-Satyric*. His view seems to be supported by the quasi-comic

touches in the scene where old Iolaus arms for battle: though possibly their effect was intended to be entirely pathetic.

<sup>2</sup> For similar plots Mr Paley refers to Aesch. *Suppl.*, Eur. *Suppl.*, and Soph. *Oed. Col.*

<sup>3</sup> Compare lines 62, 304—306, 957, and especially 284—288, and 352.

principle of action which our own country has boasted to be her traditional aim.

Scene as well as subject must have kindled the ardour of the audience: since Marathon, where Athens, as so is the scene, the champion of Hellas, had turned the tide of barbarism, is pictured as destined to be threatened, and in fact was at that moment threatened, by those whose fathers had been saved by Athens.

Besides the patriotic nature of subject and of scene, prominence is given to three national characteristics on so are the virtues described. which the Athenians specially plumed themselves:

Piety to the gods, Patronage of the miserable, and Pride in noble blood. Athens, as a Democracy, proud of the universal suffrage of her citizens, justifies and founds that pride on her faith in their nobility of manners and of hereditary instinct.

Thus the subject, the prevalent underlying idea, and as it were the hero of the drama, is Athens, in her attitude or character of free champion of the oppressed.

In fact, The nation is the hero. It is true that at different times our sympathies are concentrated now on the troubles of Demophon as a constitutional ruler, now on the heroic self-sacrifice of Macaria, now on the equally heroic bearing of the doomed Eurystheus; and that Iolaus, who is the most prominent and continuous actor, is in a sense the hero. But the characters in the plot are meant to excite in themselves and in their time an interest wholly secondary to that aroused by the suggested parallel with contemporary events.

The disjointed nature of the Plot<sup>1</sup> has been much complained of. It has been asserted that the interest ceases Is the plot faulty? when the climax is reached, when the sacrifice of Macaria secures the victory of Athens; and that the rest is detail, foreseen already, and wearisome. To this complaint the following should be sufficient answers: that to the then Athenian audience the details of the consequent Athenian victory, culminating in the Pro-Athenian Prophecy of

<sup>1</sup> An epitome of the Plot will be found at the end of the text.

Eurystheus, was a most exciting consummation: and that to create this excitement, and not to invent a technically correct plot, was probably the main intention of the author.

If it may be again objected, that the story, as a whole, thus constituted, is not a true tragedy: there can at least be no doubt of the artistic correctness of the several themes: or that the plight and deliverance of the Heracleidae, the self-sacrifice of Macaria, and the fearless death of Eurystheus, are each of them worthy subjects of tragedy: while the references to the existing life-struggle of Athens lend as it were continuity to the whole, and wrap it all in a tragic atmosphere. This conclusion will be confirmed by careful collation of the plot, taken both in sections and in its entirety, with the canons laid down in Aristotle's definition of Poetry (*Poetics*, c. 6):—*ἔστιν οὖν τραγῳδία μίμησις πράξεως σπουδαῖς καὶ τελείας, μέγεθος ἔχουσσης ἡδυσμένῳ λόγῳ, χωρὶς ἐκάστου τῶν εἰδῶν ἐν τοῖς μορίοις, δρώντων, καὶ οὐ δι' ἀπαγγελίας, δι' ἐλέου καὶ φόβου περαινούσα τὴν τῶν τοιούτων παθημάτων κάθαρσιν.* “Tragedy, then, is an imitation of an action that is important, entire, and of a proper magnitude; by language embellished and rendered pleasurable, but by different means in different parts; in the way, not of narration, but of action; effecting, through pity and terror, the correction and refinement of such passions.”

As minor points it may be noticed (I) that the proverbial Athenian delight in minute argument and litigation is gratified throughout the play. (1) By the dispute <sup>Litigation in the play,</sup> of Iolaus and Demophon with the herald; (2) by the perplexed debate which Demophon holds with himself how he may reconcile his championship of the refugees with a constitutional policy; (3) by the enforced admiration of the noble death of the enemy Eurystheus, and the excellent case which he is made to establish for himself.

And again (II) that two principles of International Law seem so clearly alluded to that we may fairly assume them to have existed, at least as tacit customs, <sup>and International Law.</sup> in the time of Euripides. (1) The Argive claim to

the persons of the Heracleidae is (line 139) grounded on a presumed practice of the extradition of political criminals. (2) The Athenians are made to state, as an exceptional fact (line 966), which they take credit for, that they kill only in fair fight, and do not put to death their prisoners of war.

A summary of the Plot will be found at the end of the text: and the probable date of the production of the play will be gathered from the second and third paragraphs of the summary of the Prooemium of Pflugk which here follows.

---

### *Summary of Parts of Pflugk's Prooemium.*

It has been said that the *Heracleidae* is bad both in plot and in treatment. This statement is unfair. A great Justification of author may infringe the variable, though not the the plot. fundamental, laws of tragedy. He may set a precedent which need not be followed. He may write, that is, for once, and if the times demand it, "ad captandam auram popularem, et temporis causa." Such work we should consider "quasi spectemus fabulam, non quasi legamus." The design of the plot, its national and temporary character, was deliberate. The momentousness of the crisis justifies that design.

Boeck, from lines 284 sq. (cf. also 353 sq., and 759 sq.), conjectures the *Heracleidae* to have been written Ol. Date, according to Boeck. 90. 3, B.C. 418<sup>1</sup>, "quum rupto foedere Argivi pacem cum Laconibus ferrent, Atheniensibus autem bellum inferrent." Cf. Thuc. v. 76 sq. In the following year, the popular party was restored at Argos, and peace again made between Argos and Athens. Cf. Thuc. v. 82<sup>2</sup>.

<sup>1</sup> This is the date to which Mr Paley leans. Argos, he thinks, is attacked for entering into a treaty with Sparta; while Sparta is reminded that Athens had protected from Argos the ancestors of the

Spartan kings.

<sup>2</sup> Cf. Thirlwall's *History of Greece*, c. XXIV. pp. 345, 352—5 (Cabinet Encyclopaedia edition); and Grote, c. LVI. pp. 362—370 (edition of 1870).

But Boeck, in regarding the play to refer to an outbreak of hostilities with Argos, relies on individual passages. Taken as a whole, the play points to enmity not so much against Argos as against *Sparta*. Against Argos it was momentary; against Sparta, deep and long. (1) The Spartans had notoriously broken their pledges, instance Plataeae. (2) From line 377 it would seem that peace had been broken, and that the Athenians wished to seem driven to war against their will. (3) The inroads of Sparta are alluded to in line 1034. It is probable that Euripides wished to protest against a threatened violation of the tetrapolis. (4) The mention of Sparta by name is in line 742 forcibly dragged in. The frequent mention of Argos as an enemy was a necessity of the plot: but the audience would take the allusions as referring to Sparta, whom they hated most and longest. The date, then, judging from (2), is probably neither earlier than Ol. 87. 3, B.C. 431, <sup>Date, according to Pflugk.</sup> nor much later than Ol. 88. 2, B.C. 427.

At any rate, the regularity of the metre proves it to be one of the earlier plays of Euripides. Cf. note on line 211.

[Pflugk, in the course of his Prooemium, amongst other subjects, further observes: (1) The Athenians thoroughly believed the legend that the Heracleidae had been saved by them. Cf. the Decree in Dem. *de Cor.* § 186; and references in Pfl. Pr. p. 9. The Peloponnesians in their annual inroads abstained from places at which the Heracleidae were said to have found refuge. Cf. Diod. Sic. XII. 45. (2) To illustrate the Athenian passion for oracles during the war, Pflugk refers to Ar. *Equites* 797, 965, 1002; and Thuc. II. 54. See also Ar. *Aves*

<sup>1</sup> B.C. 431. The date of the commencement of the Peloponnesian war. Cf. Thirlwall, end of c. XIX. and beginning of c. XX.; Grote, c. XLVIII.—We know that the *Medea*, the oldest surviving tragedy of Euripides (with the exception of the *Rhesus*), was written B.C. 432. The subsequent plays were therefore written during the war which broke out B.C.

431. The date of the *Heracleidae* can therefore be assigned to either about B.C. 430, or to B.C. 418: to the former date, if the allusions in the play are taken as referring to the outbreak of the war with Sparta; to the latter, if it is thought that the poet's object was to protest against the treaty of B.C. 418 between Sparta and Argos.

passim. To gratify this passion, Euripides has here invented the oracle which he puts into the mouth of Eurystheus: whom, in the teeth of the tradition, he saves from dying at the hands of Iolaus. (3) Pflugk defends the Heracleidae against the promiscuous abuse of Schlegel (*de art. dram.* Vol. I. p. 260). (4) He combats the opinion of Hermann, who argued (see *Pfl. Pro.* p. 11) that a portion of the *Heracleidae*, supposed to have contained the lamentations and other sequel on the death of Macaria, had been omitted. These would have been foreign to the purpose of the play, which is (*a*) to display the *pietas* of Athens, (*b*) to prophesy her success. (Ar. *Eq.* 214, which is said by the Scholiast *in loc.* to be taken from Eur. *Herac.*, was probably quoted from a similar play, the lost *Iolaus* of Sophocles.)]

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#### *Note on the Dramatis Personae.*

- I. Protagonistes = first Iolaos, then Eurystheus.
- II. Deuteronistes = first Demophon, then Alcmena.
- III. Tritagonistes = (in order) Copreus, Macaria, Attendant, and Herald.
- IV. κωφὰ πρόσωπα, Acamas, who accompanies Demophon; and the remaining children of Heracles.

The story is, as usually, represented as occurring in one day and at one place (Marathon): and, to preserve this dramatic necessity, the interval necessary for the absence of Demophon is hurried over. He departs at 352 to make the military preparations which, on his return in 389, he announces as completed.

# **ΗΡΑΚΛΕΙΔΑΙ.**

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**ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ**

**ΙΟΔΑΟΣ.  
ΚΟΠΡΕΤΣ.  
ΧΟΡΟΣ.  
ΑΠΟΔΔΩΝ.  
ΜΑΚΑΡΙΑ.  
ΘΕΡΑΠΩΝ.  
ΑΛΚΜΗΝΗ.  
ΑΓΓΕΑΟΣ.  
ΕΤΡΤΣΘΕΤΣ.**

## ΤΠΟΘΕΣΙΣ.

Ίόλαος νίος μὲν ἦν Ἰφικλέους, ἀδελφιδοῦς δὲ Ἡρακλέους· ἐν νεότητι δ' ἐκείνῳ συστρατευσάμενος ἐν γήρᾳ τοῖς ἐξ ἐκείνου βοηθὸς εὗνος παρέστη. τῶν γὰρ παιδῶν ἐξ ἀπάστης ἐλαυνομένων γῆς ὑπὲρ Εὐρυσθέως, ἔχων αὐτοὺς ἡλθεν εἰς Ἀθήνας, κάκει προσφυγῶν τοῖς θεοῖς ἔσχε τὴν ἀσφάλειαν, Δημοφῶντος τῆς πόλεως κρατοῦντος. Κοπρέως δὲ τοῦ Εὐρυσθέως κήρυκος ἀποσπάν θέλοντος τοὺς ἱκέτας, ἐκώλυσεν αὐτόν. ὁ δὲ ἀπῆλθε, πόλεμον ἀπειλήσας προσδέχεσθαι. Δημοφῶν δὲ τούτου μὲν ὠλιγώρει χρησμῶν δὲ αὐτῷ νικηφόρων γενηθέντων, ἐὰν Δῆμητρι τὴν εὐγενεστάτην παρθένων σφάξῃ, τοῖς λόγοις βαρέως ἔσχεν· οὕτε γὰρ ἰδίαν οὕτε τῶν πολιτῶν τινος θυγατέρα χάριν τῶν ἱκετῶν ἀποκτεῖναι δίκαιον ἦγεντο. τὴν μαντείαν δὲ προγνοῦσα μία τῶν Ἡρακλέους παιδῶν, Μακαρία, τὸν θάνατον ἐκουσίως ὑπέστη. ταύτην μὲν οὖν εὐγενῶς ἀποθανοῦσαν ἐτίμησαν· αὐτοὶ δὲ τοὺς πολεμίους ἐπιγνόντες παρόντας, εἰς τὴν μάχην ὥρμησαν.

## ΗΡΑΚΛΕΙΔΑΙ.

### ΙΟΛΑΟΣ.

Πάλαι ποτ' ἔστι τοῦτ' ἐμοὶ δεδογμένον,  
ὅ μὲν δίκαιος τοῖς πέλας πέφυκ' ἀνήρ,  
ὅ δ' ἐς τὸ κέρδος λῆμ' ἔχων ἀνειμένον  
πόλει τ' ἄχρηστος καὶ συναλλάσσειν βαρὺς,  
αὐτῷ δ' ἄριστος οἶδα δ' οὐ λόγῳ μαθών. 5

ἐγὼ γὰρ αἰδοῖ καὶ τὸ συγγενὲς σέβων,  
ἔξδον κατ' "Αργος ἡσύχως ναίειν, πόνων  
πλείστων μετέσχον εἰς ἀνήρ Ἡρακλέει,  
ὅτ' ἦν μεθ' ἡμῶν· νῦν δ' ἐπεὶ κατ' οὐρανὸν  
ναίει, τὰ κείνου τέκν' ἔχων ὑπὸ πτεροῖς 10  
σώζω τάδ', αὐτὸς δεόμενος σωτηρίας.  
ἐπεὶ γὰρ αὐτῶν γῆς ἀπηλλάχθη πατὴρ,  
πρῶτον μὲν ἡμᾶς ἥθελ' Εύρυσθεὺς κτανεῖν·  
ἄλλ' ἔξεδραμεν. καὶ πόλις μὲν οἴχεται,  
ψυχὴ δ' ἐσώθη. φεύγομεν δ' ἀλώμενοι, 15  
ἄλλην ἀπ' ἄλλης ἔξορίζοντες πόλιν.  
πρὸς τοῖς γὰρ ἄλλοις καὶ τόδ' Εύρυσθεὺς κακοῖς  
ὑβρισμ' ἐς ἡμᾶς ἤξιωσεν ὑβρίσας  
πέμπων ὅπου γῆς πυνθάνοιθ' ιδρυμένους  
κήρυκας ἔξαιτεῖ τε κακείργει χθονὸς, 20  
πόλιν προτείνων "Αργος, οὐ σμικρὰν φίλην  
ἔχθράν τε θέσθαι, χαύτὸν εὐτυχοῦνθ' ἄμα,

οἱ δ', ἀσθενῆ μὲν τάπ' ἐμοῦ δεδορκότες,  
σμικροὺς δὲ τούσδε καὶ πατρὸς τητωμένους,  
τοὺς κρείσσονας σέβοντες ἔξειργουσι γῆς. 23  
ἔγω δὲ σὺν φεύγουσι συμφεύγω τέκνοις,  
καὶ σὺν κακῷς πράσσουσι συμπράσσω κακῷ,  
ὁκυῶν προδοῦναι, μή τις ὡδ' εἴπῃ βροτῶν·  
“ἴδεσθ', ἐπειδὴ παισὶν οὐκ ἔστιν πατήρ,  
Ίόλαος οὐκ ἥμινε συγγενὴς γεγώς.” 24  
πάσης δὲ χώρας Ἑλλάδος τητώμενοι,  
Μαραθῶνα καὶ σύγκλητον ἐλθόντες χθόνα  
ἰκέται καθεζόμεσθα βώμιοι θεῶν,  
προσωφελῆσαι· πεδία γὰρ τῆσδε χθονὸς  
διστοὺς κατοικεῖν Θησέως παιᾶς λόγος,  
κλήρῳ λαχόντας, ἐκ γένους Πανδίονος,  
τοῖσδε ἐγγὺς ὄντας· ὃν ἔκατι τέρμονας  
κλεινῶν Ἀθηνῶν τήνδ' ἀφικόμεσθ' ὁδόν.  
δυοῖν γερόντοιν δὲ στρατηγεῖται φυγή·  
ἔγω μὲν ἀμφὶ τοῖσδε καλχαίνων τέκνοις,  
ἡ δ' αὖ τὸ θῆλυ παιδὸς Ἀλκμήνης γένος,  
ἔσωθε ναοῦ τοῦδ' ὑπηγκαλισμένη,  
σώζει· νέας γὰρ παρθένους αἰδούμεθα  
ὄχλῳ πελάζειν κάπιβωμιοστατεῖν.  
“Τλλος δ' ἀδελφοί θ' οἰσι πρεσβεύει γένος,  
ζητοῦσ' ὅπου γῆς πύργον οἰκιούμεθα,  
ἥν τῆσδε ἀπωθόμεσθα πρὸς βίαν χθονός.  
ὡς τέκνα τέκνα, δεῦρο, λαμβάνεσθ' ἐμῶν  
πέπλων· ὅρῳ κήρυκα τόνδ' Εύρυσθέως  
στείχοντ' ἐφ' ἥμᾶς, οὐ διωκόμεσθ' ὑπο,  
πάσης ἀλῆται γῆς ἀπεξτέρημένοι.  
ὡς μῖσος, εἴθ' ὅλοιο χῶς πέμψας σ' ἀνὴρ,  
ὅς πολλὰ δῆ· καὶ τῶνδε γενναῖῳ πατρὶ

ἐκ τοῦδε ταύτοῦ στόματος ἥγγειλας κακά.

## ΚΟΠΡΕΤΣ.

ἢ που καθῆσθαι τήνδ' ἔδραν καλὴν δοκεῖς  
πόλιν τὸν ἀφίχθαι σύμμαχον, κακῶς φρονῶν·  
οὐ γάρ τις ἔστιν ὃς πάροιθ' αἰρήσεται  
τὴν σὴν ἀχρεῖν δύναμιν ἀντ' Εὐρυσθέως·  
χώρειν τὸ μοχθεῖς ταῦτ'; ἀνίστασθαι σε χρὴ  
εἰς Ἀργος, οὐ σε λεύσιμος μένει δίκη. 55

ΙΟ. οὐ δῆτ'; ἐπεὶ μοι βωμὸς ἀρκέσει θεοῦ  
ἔλευθέρα τε γαῖ', ἐν ᾧ βεβήκαμεν.

ΚΟ. βούλει πόνον μοι τῇδε προσθεῖναι χερί;

ΙΟ. οὔτοι βίᾳ γέ μ' οὐδὲ τούσδε ἀξεῖς λαβών.

ΚΟ. γνώσει σὺν μάντις δ' ἡσθ' ἄρ' οὐ καλὸς τάδε. 65 II n 6

ΙΟ. οὐκ ἀν γένοιτο τοῦτ' ἐμοῦ ζῶντός ποτε.

ΚΟ. ἅπαιρ'. ἐγὼ δὲ τούσδε, καν σὺ μὴ θέλῃς,  
ἀξω, νομίζων οὐπέρ εἰσ' Εὐρυσθέως.

ΙΟ. ω τὰς Ἀθήνας δαρὸν οἰκοῦντες χρόνον,  
ἀμύνεθ'. ἵκεται δ' ὅντες ἀγραίου Διὸς  
βιαζόμεσθα, καὶ στέφη μιανεται,  
πόλει τὸ ὄνειδος καὶ θεῶν ἀτιμία. 70

## ΧΟΡΟΣ.

ἔα ἔα. τίς ἡ βοὴ βωμοῦ πέλας  
ἔστηκε; ποίαν συμφορὰν δείξει τάχα;

ΙΟ. ἰδετε τὸν γέροντ' 75  
ἀμαλὸν ἐπὶ πέδῳ χύμενον ω τάλας.

ΧΟ. πρὸς τοῦ ποτ' ἐν γῇ πτῶμα δύστηνον πίτνεις;  
\* \* \* \* \*

ΙΟ. ὅδ', ω ξένοι, με σοὺς ἀτιμάζων θεοὺς  
ἔλκει βιαλως Ζηνὸς ἐκ προβωμάων.

- ΧΟ. σὺ δ' ἐκ τίνος γῆς, ὡς γέρον, τετράπτολιν      80  
 ξύνοικον ἥλθες  
 λαόν; ἢ πέραθεν ἀλίφ πλάτα  
 κατέχετ' ἐκλιπόντες Εὐβοϊδ' ἀκτάν;
- ΙΟ. οὐ νησιώτην, ὡς ξένοι, τρίβω βίον,  
 ἀλλ' ἐκ Μυκηνῶν σὴν ἀφίγμεθα χθόνα.      85
- ΧΟ. ὄνομα τί σε, γέρον,  
 Μυκηναῖος ὠνόμαζεν λεώς;
- ΙΟ. τὸν Ἡράκλειον ἔστε που παραστάτην  
 'Ιόλαον' οὐ γὰρ σῶμ' ἀκήρυκτον τόδε.
- ΧΟ. οἵδ' εἰσακούσας καὶ πρίν ἀλλὰ τοῦ ποτ' ἐν      90  
 χειρὶ σᾶ κομίζεις κόρους νεοτρεφεῖς, φράσον.
- ΙΟ. 'Ηρακλέους οἵδ' εἰσὶ παιδες, ὡς ξένοι,  
 ἵκέται σέθεν τε καὶ πόλεως ἀφιγμένοι.
- ΧΟ. τί χρέος; οὐ λόγων      95  
 πόλεος, ἔνεπτέ μοι, μελόμενοι τυχεῖν;
- ΙΟ. μήτ' ἐκδοθῆναι μήτε πρὸς βίαν θεῶν  
 τῶν σῶν ἀποσπασθέντες εἰς Ἀργος μολεῖν.
- ΚΟ. ἀλλ' οὕτι τοῖς σοῦς δεσπόταις τάδ' ἀρκέσει,  
 οὐ σοῦ κρατοῦντες ἐνθάδ' εὐρίσκουσί σε.      100
- ΧΟ. εἰκδις θεῶν ἵκτηρας αἰδεῖσθαι, ξένε,  
 καὶ μὴ βιαλφ  
 χειρὶ δαιμόνων ἀπολιπεῖν σφ' ἔδη·  
 πότνια γὰρ Δίκα τάδ' οὐ πείσεται.
- ΚΟ. ἐκπεμπέ νυν γῆς τούσδε τοὺς Εὐρυσθέως,      105  
 κούδεν βιαλφ τῇδε χρήσομαι χερί.
- ΧΟ. ἄθεον ἵκεσταν  
 μεθεῖναι πόλει ξένων προστροπάν.
- ΚΟ. καλὸν δέ γ' ἔξω πραγμάτων ἔχειν πόδα,  
 εὐβουλίας τυχόντα τῆς ἀμείνονος.      110
- ΧΟ. οὐκοῦν τυράννῳ τῆσδε γῆς φράσαντά σε

χρῆν ταῦτα τολμᾶν, ἀλλὰ μὴ βίᾳ ξένους  
θεῶν ἀφέλκειν, γῆν σέβοντ' ἐλευθέραν.

- KO. τίς δὲ ἔστι χώρας τῆσδε καὶ πόλεως ἄναξ;      115  
 XO. ἐσθλοῦ πατρὸς παῖς Δημοφῶν ὁ Θησέως.  
 KO. πρὸς τὸνδ' ἀγών τις ἄρα τοῦδε τοῦ λόγου  
μάλιστ' ἀν εἴη· τἄλλα δὲ εἰρηται μάτην.  
 XO. καὶ μὴν δόδε αὐτὸς ἔρχεται σπουδὴν ἔχων  
'Ακάμας τ' ἀδελφὸς, τῶνδε ἐπήκοοι λόγων.

## ΔΗΜΟΦΩΝ.

ἐπείπερ ἔφθης πρέσβυς ὧν | νεωτέρους  
βοηδρομῆτρας τήνδ' ἐπ' ἐσχάραν Διὸς,  
λέξον, τίς ὅχλον τὸνδ' ἀθροῖζεται τύχη.      120

- XO. ἵκεται κάθημαι παῖδες οἵδες | Ήρακλέους,  
βωμὸν καταστέψαντες, ὡς | ὄρας, ἄναξ,  
πατρός τε πιστὸς | Ιόλεως | παραστάτης.      125

- ΔΗ. τί δῆτ' ἴνγμῶν ἥδ' ἐδεῖτο συμφορά;  
 XO. βίᾳ νιν οὐτος τῆσδε ἀπ' ἐσχάρας ἄγειν  
ξητῶν βοὴν ἔστησε, κασφῆλεν γόνυ  
γέροντος, ὥστε μὲν ἐκβαλεῖν οἰκτῷ δάκρυ.  
 ΔΗ. καὶ μὴν στολὴν γένεται | Ελληνα καὶ ρυθμὸν πέπλων  
ἔχειν τὰ δέ | ἔργα βαρβάρου χερὸς τάδε.      131  
 σὸν δὴ τὸ φράξειν ἔστι μὴ μέλλειν τ' ἐμοὶ  
ποίας ἀφίξαι δεῦρο γῆς ὄρους λιπών.

- KO. 'Αργεῖος εἰμι τοῦτο γὰρ θέλεις μαθεῖν.  
ἔφ' οἰσι δέ ἡκω καὶ παρ' οὐ λέγειν θέλω.      135  
πέμπει Μυκηνῶν δεῦρό μ' Εὔρυσθεὺς ἄναξ,  
ἀξοντα τούσδε πολλὰ δέ ηλθον, ω̄ ξένε,  
δίκαιοι ὁμαρτῆ δρᾶν τε καὶ λέγειν ἔχων.  
'Αργεῖος ών γὰρ αὐτὸς 'Αργείους ἄγω,  
ἐκ τῆς ἐμαυτοῦ τούσδε δραπέτας ἔχων,      140

νόμοισι τοῖς ἐκεῖθεν ἐψηφισμένους  
 θανεῖν δίκαιοι δὲ ἐσμὲν οἰκοῦντες πόλιν  
 αὐτὸν καθ' αὐτῶν κυρίους κραίνειν δίκας.  
 πολλῶν δὲ κάλλων ἔστιας ἀφιγμένων,  
 ἐν τοῖσιν αὐτοῖς τοιστόδ' ἔσταμεν λόγοις,  
 κούδεις ἐτόλμησ' ἵδια προσθέσθαι κακά.  
 ἀλλ' η τιν' ἐσ σὲ μωρίαν ἐσκεμμένοι  
 δεῦρ' ἥλθον, η κίνδυνον ἐξ ἀμηχάνων  
 ῥίπτοντες, εἴτ' οὖν εἴτε μὴ γενήσεται  
 οὐ γὰρ φρενήρη γ' ὅντα σ' ἐλπίζουσί που 150  
 μόνον τοσαύτης ἦν ἐπῆλθον 'Ελλάδος  
 τὰς τῶνδ' ἀβούλους ξυμφορὰς κατοικτιεῖν  
 φέρ' ἀντίθετος γὰρ, τούσδε τ' ἐσ γαῖαν παρεὶς  
 ἡμᾶς τ' ἔστασας ἐξάγειν, τί κερδανεῖς;  
 τὰ μὲν παρ' ἡμῶν τοιάδ' ἔστι σοι λαβεῖν. 155  
 'Αργους τοσήνδε χείρα | τήν τ' Εύρυσθέως  
 ἴσχὺν ἄπασαν τῇδε προσθέσθαι πόλει.  
 ην δὲ ἐσ λόγους τε καὶ τὰ τῶνδ' οἰκτίσματα  
 βλέψας πεπανθῆσ, ἐσ πάλην καθίσταται  
 δορὸς τὸ πράγμα· μὴ γὰρ ὡς μεθήσομεν 160  
 δόξῃς ἀγῶνα τόνδ' ἀτέρ χαλυβδικοῦ.  
 τὶ δῆτα φήσεις, ποῖα πεδί' ἀφαιρεθεὶς  
 Τιρυνθίους θεὶς πόλεμον 'Αργείοις τ' ἔχειν,  
 ποίοις δὲ ἀμύνων συμμάχοις, τίνος δὲ ὑπερ  
 θάψεις νεκροὺς πεσόντας; η κακὸν λόγον 165  
 κτήσει πρὸς ἀστῶν, εἰ γέροντος οὖνεκα  
 τύμβου, τὸ μηδὲν ὄντος, ὡς εἰπεῖν ἔπος,  
 παιῶν τε τῶνδ' εἰς ἄντλον ἐμβήσει πόδα.  
 ἐρεῖς τὸ λῷστον, ἐλπίδ' εὐρήσειν μόνον.  
 καὶ τοῦτο πολλῷ τοῦ παρόντος ἐνδεές· 170  
 κακῶς γὰρ 'Αργείοισιν οἴδ' ὠπλισμένοις

μάχοιντ' ἀν ήβήσαντες, εἴ τι τοῦτό σε  
ψυχὴν ἐπαίρει, χούν μέσῳ πολὺς χρόνος,  
ἐν φ διεργασθεῖτ' ἄν. ἀλλ' ἐμοὶ πιθοῦ·  
δοὺς μηδὲν, ἀλλὰ τάμ' ἔων ἄγειν ἐμὲ  
κτῆσαι Μυκήνας, μηδ', ὅπερ φιλεῖτε δρᾶν,  
πάθης σὺ τοῦτο, τοὺς ἀμείνονας παρὸν  
φίλους ἐλέσθαι, τοὺς κακίονας λάβης.

- XO. τίς ἀν δίκην κρίνειεν ἡ γνοίη λόγον,  
πρὸν ἀν παρ' ἀμφοῦν μῦθον ἐκμάθη σαφῶς; 180  
IO. ἄναξ, ὑπάρχει μὲν τόδ' ἐν τῇ σῇ χθονὶ,  
εἰπεῖν ἀκοῦσαί τ' ἐν μέρει πάρεστί μοι,  
κούνδεις μ' ἀπώσει πρόσθεν, ὥσπερ ἀλλοθεν.  
ἡμῖν δὲ καὶ τῷδ' οὐδέν ἔστιν ἐν μέσῳ  
ἐπεὶ γάρ "Αργους οὐδέν ἔσθ' ημῖν ἔτι,  
ψήφῳ δοκῆσαν, ἀλλὰ φεύγομεν πάτραν,  
πῶς ἀν δικαίως ὡς Μυκηναίους ἄγοι  
δδ' ὄντας ημᾶς, οὓς ἀπήγλασαν χθονός;  
ξένοι γάρ ἔσμεν. ἢ τὸν Ἑλλήνων ὕρον  
φεύγειν δικαιοῦθ' ὅστις ἀν τάργος φύγη;  
οὐκον 'Αθήνας γ· οὐ γάρ 'Αργείων φόβῳ  
τοὺς Ἡρακλείους παιδας ἔξελῶσι γῆς.  
οὐ γάρ τι Τραχίς ἔστιν, οὐδὲ 'Αχαιϊκὸν  
πόλισμ', δόθεν σὺ τούσδε, τῇ δίκῃ μὲν οὐ,  
τὸ δ' "Αργος ὄγκων, οἴλα περ καὶ μῦν λέγεις,  
ηλαινες ἱκέτας βωμίους καθημένους.  
εἰ γάρ τοδ' ἔσταις καὶ λόγους κρανοῦσι σους,  
οὐκ οἰδ' 'Αθήνας τάσδ' ἐλευθέρας ἔτι  
ἀλλ' οἰδ' ἐγὼ τὸ τῶνδε λῆμα καὶ φύσιν  
θυήσκειν θελήσουσ· ή γάρ αἰσχύνη πάρος 200  
τοῦ ζῆν παρ' ἐσθλοῖς ἀνδράσιν νομίζεται.  
πόλιν μὲν ἀρκεῖ· καὶ γάρ οὖν ἐπίφθονον

λίαν ἐπαινεῖν ἔστι· πολλάκις δὲ δὴ  
καύτὸς βαρυθεὶς οἴδ' ἄγαν αἰνούμενος.  
σοὶ δ' ώς ἀνάγκη τούσδε βούλομαι φράσαι 205  
σωζειν, ἐπείπερ τῇσδε προστατεῖς χθονός·  
Πιτθεὺς μέν ἔστι Πέλοπος, ἐκ δὲ Πιτθέως  
Αἴθρα, πατὴρ δ' ἐκ τῇσδε γεννᾶται σέθεν  
Θησεύς. πάλιν δὲ τῶνδ' ἄνειμί σοι γένος.  
‘Ηρακλέης ἦν Ζηνὸς Ἀλκμήνης τε παῖς, 210  
κείνη/ δὲ Πέλοφτος θυγατρός· αὐτανεψήκων  
πατὴρ ἀν εἴη σός τε καὶ τούτων γεγάδεις.  
γένους μὲν ἥκεις ὅδε τοῦσδε, Δημοφῶν·  
ἄ δ' ἐκτὸς ἥδη τοῦ προσήκοντός σε δεῖ  
τίσαι λέγω σοι παισκόν φῆμι γάρ ποτε 215  
σύμπλους γενέσθαι τῶνδ' ὑπασπίζων πατρὶ,  
ξωστῆρα Θησεῖ τὸν πολυκτόνον μέτα,  
“Αἰδου τ' ἐρεμνῶν ἔξανήγαγεν μυχῶν  
πατέρα σόν· ‘Ελλὰς πᾶσα τοῦτο μαρτυρεῖ.  
ων ἀντιδοῦναί σ' οἴδ' ἀπαιτοῦσιν χάριν, 220  
μήτ' ἐκδοθῆναι μήτε πρὸς βίᾳν θεῶν  
τῶν σῶν ἀποσπασθέντες ἐκπεσεῖν χθονός.  
[σοὶ γάρ τόδ' αἰσχρὸν, χωρὶς/έν τε πάλει κακὸν,  
ἰκέτας ἀλήτας συγγενεῖς, οἴμοι κακῶν,  
βλέψον πρὸς αὐτοὺς βλέψον, ἔλκεσθαι βίᾳ.] 225  
ἀλλ' ἄντομαλ σε, καὶ καταστέφω, χεροῖν  
καὶ πρὸς γενείου, μηδαμῶς ἀτιμάσης  
τοὺς Ἡρακλείους παιδας ἐς χέρας λαβών.  
γενοῦν δὲ τοῦσδε συγγενῆς, γενοῦν φίλοις,  
πατὴρ, ἀδελφὸς, δεσπότης ἀπαντα γάρ 230  
ταῦτ' ἔστι κρείσσω πλὴν ὑπ' Ἀργείοις πεσεῖν.

ΧΟ. φόκτειρ' ἀκούσας τούσδε συμφορᾶς, ἄναξ.  
τὴν δ' εὐγένειαν τῆς τύχης νικωμένην

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νῦν δὴ μάλιστ' ἐσεῖδον· οἶδε γὰρ πατρὸς  
ἐσθλοῦ γεγώτες δυστυχοῦσ' ἀναξίως.

235

- ΔΗ. τρισσαὶ μ' ἀναγκάζουσι συμφορᾶς ὄδοι,  
Ίόλαφ, τούσδε μὴ παρώσασθαι ξένους·  
τὸ μὲν μέγιστον Ζεὺς, ἐφ̄ οὐ σὺ βώμιος  
θακεῖς νεοσσῶν τήνδ' ἔχων πανήγυριν,  
τὸ συγγενές τε καὶ τὸ προύφελεν καλῶς 240  
πράσσειν παρ' ἡμῶν τούσδε πατρών χάριν,  
τό τ' αἰσχρὸν, οὐπερ δεῖ μάλιστα φροντίσαι·  
εἰ γὰρ παρήσω τόνδε συλλάσθαι βίᾳ  
ξένου πρὸς ἀνδρὸς βωμὸν, οὐκ ἐλευθέραν  
οἰκεῖν δοκήσω γαίαν, Ἀργείοις δ' ὅκυφ 245  
ἰκέτας προδοῦναι· καὶ τάδ' ἀγχόνης πέλας.  
ἀλλ' ὥφελες μὲν εύτυχέστερος μολεῖν·  
ὅμως δὲ καὶ νῦν μὴ τρέσῃς ὅπως σέ τις  
σὺν παισὶ βωμοῦ τοῦνδ' ἀποσπάσει βίᾳ.  
σὺ δ' Ἀργος ἐλθὼν ταῦτά τ' Εύρυσθεῖ φράσον, 250  
πρὸς τοῖσδε τ', εἰ τι τοιστὸν ἐγκαλεῖ ξένοις,  
δίκης κυρήσει τούσδε δ' οὐκ ἄξεις ποτέ.

- ΚΟ. οὐκ, ἦν δίκαιον ἢ τε καὶ νικῶ λόγῳ;  
ΔΗ. καὶ πῶς δίκαιον τὸν ικέτην ἄγεψυ βίᾳ;  
ΚΟ. οὐκούν ἐμοὶ τόδ' αἰσχρὸν, ἀλλὰ <sup>οὐ</sup> σὸν βλάβος; 255  
ΔΗ. ἐμοὶ γ', ἐάν σοι τούσδε ἐφέλκεσθαι μεθώ.  
ΚΟ. σὺ δ' ἔξορικε, κατ' ἐκεῖθεν ἄξομεν.  
ΔΗ. σκαιὸς πέφυκας, τοῦ θεοῦ πλείω φρονῶν.  
ΚΟ. δεῦρ', ὡς ἔοικε, τοῖς κακοῖσι φευκτέον.  
ΔΗ. ἄπασι κοινὸν ῥῦμα δαιμόνων ἔδρα. 260  
ΚΟ. ταῦτ' οὐ δοκήσει τοῖς Μυκηναίοις ἵσως.  
ΔΗ. οὐκούν ἐγὼ τῶν ἐνθάδ' εἰμὶ κύριος;  
ΚΟ. βλάπτων γ' ἐκείνους μηδὲν, ἦν σὺ σωφρονῆς.  
ΔΗ. βλάπτεσθ', ἐμοῦ γε μὴ μιαίνοντος θεούς.  
στις διεισιαστε νεανες.



- ψυχὴν ἥλθεν διακναῖσαι.  
 IO. οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας,  
 ἦ πατρὸς ἐσθλοῦ κάγαθοῦ πεφυκέναι,  
 γαμεῖν τ' ἀπ' ἐσθλῶν ὃς δὲ νικηθεὶς πόθῳ  
 κακοῖς ἐκοινώνησεν, οὐκ ἐπαινέσω,  
 τέκνοις δύνειδος οὖνεχ' ἥδονῆς λιπεῖν.  
 τὸ δυστυχὲς γὰρ ηγένει ἀμύνεται  
 τῆς δυσγενείας μᾶλλον ἡμεῖς γὰρ κακῶν  
 ἐς τούσχατον πεσόντες ηὔρομεν φίλους  
 καὶ ξυγγενεῖς τούσδ', οἱ τοσῆσδ' οἰκουμένης 300  
 'Ελληνίδος γῆς τῶνδε προύστησαν μόνοι.  
 δότ', ω̄ τέκν', αὐτοῖς χείρα δεξιὰν δότε,  
 ὑμεῖς τε παισὶ, καὶ πέλας προσέλθετε.  
 ω̄ παιδεῖς, ἐς μὲν πεῖραν ἥλθομεν φίλων,  
 ἦν δ' οὖν ποθ' ὑμῖν νόστος ἐς πάτραν φανῆ,  
 καὶ δώματ' οἰκήσητε καὶ τιμὰς πατρὸς,  
 σωτῆρας ἀεὶ καὶ φίλους νομίζετε,  
 καὶ μήποτ' ἐς γῆν ἐχθρὸν αἱρεσθαι δόρυ,  
 μεμνημένοι τῶνδ', ἀλλὰ φιλτάτην πόλιν  
 πασῶν νομίζετ'. ἄξιοι γ' ὑμῖν σέβειν 310  
 οἱ γῆν τοσήνδε καὶ Πελασγικὸν λεῶν  
 ἡμῶν ὑπηλλάξαντο πολεμίους ἔχειν,  
 πτωχοὺς ἀλήτας εἰσορῶντες· ἀλλ' ὅμως  
 οὐκ ἔξεδωκαν, οὐδὲ ἀπήλασαν χθονός.  
 ἐγὼ δὲ καὶ ζῶν καὶ θανὼν, ὅταν θάνω,  
 πολλῷ σ' ἐπαινῷ Θησέως, ω̄ τὰν, πέλας  
 ὑψηλὸν ἄρῳ καὶ λέγων τάδ' εὐφρανῶ,  
 ω̄ς εὐ̄ τ' ἐδέξω καὶ τέκνοισιν ἥρκεσας  
 τοῖς 'Ηρακλείοις, εὐγενῆς δ' ἀν' 'Ελλάδα  
 σώζεις πατρών δόξαν, ἔξι ἐσθλῶν δὲ φύς 320  
 οὐδὲν κακῶν τυγχάνεις γεγώς πατρὸς 325

παύρων μετ' ἄλλων ἔνα γὰρ ἐν πολλοῖς ἵσως  
εὗροις ἀν ὅστις ἐστὶ μὴ χείρων πατρός.

**XO.** ἀεί ποθ' ἡδε γαῖα τοῖς ἀμηχάνοις  
σὺν τῷ δικαίῳ βούλεται προσωφελεῖν. 330

τοιγάρ πόνους, δὴ μυρίους ὑπὲρ φίλων  
ἥνεγκε, καὶ νῦν τόνδ' ἀγῶν' ὄρῳ πέλας.

**ΔΗ.** σοὶ τ' εὐ λέλεκται, καὶ τὰ τῶνδ' αὐχῶ, γέρον,  
τοιαῦτ' ἔσεσθαι μυημονεύσεται χάρις.

+ κάγω μὲν ἀστῶν σύλλογον ποιήσομαι, 335  
τάξω θ', ὅπως ἀν τὸν Μυκηναίων στρατὸν  
πολλῇ δέχωμαι χειρί. πρώτα μὲν σκοποὺς  
πέμψω πρὸς αὐτὸν, μὴ λάθῃ με προσπεσών  
(ταχὺς γὰρ Ἀργει πᾶς ἀνὴρ βοηδρόμος)  
μάντεις τ' ἀθροίσας θύσομαι. σὺ δ' ἐις δόμους 340  
σὺν παισὶ χώρει, Ζῆνδος ἐσχάραν λιπών,  
εἰσὶν γὰρ οἱ σοῦ, καὶν ἐγὼ θυραῖος ὁ,  
μέριμναν ἔξουσ'. ἀλλ' οὐτὸς ἐις δόμους, γέρον.

\* **IO.** οὐκ ἀν λίποιμι βωμόν. ἔξωμεσθα δὴ  
ἰκέται μένοντες ἐνθάδ' εὐ πρᾶξαι πόλιν· 345  
ὅταν δ' ἀγῶνος τοῦνδ' ἀπαλλαχθῆς καλῶς,  
ἴμεν πρὸς οἴκους· θεοῖσι δ' οὐ κακίσι  
χρώμεσθα συμμάχοισιν Ἀργείων, ἄναξ.  
τῶν μὲν γὰρ Ἡρα προστατεῖ, Διὸς δάμαρ,  
ἡμῶν δ' Ἀθάνα. φημὶ δὲ εἰς εὐπραξίαν 350  
καὶ τοῦθ' ὑπάρχειν, θεῶν ἀμεινόνων τυχεῖν.  
νικωμένη γὰρ Παλλὰς οὐκ ἀνέξεται.

**XO.** εἰ σὺ μέγ' αὐχεῖς, ἔτεροι στρ.  
σοῦ πλέον οὐ μέλονται,  
ὦ ξεῖν', Ἀργόθεν ἐλθών· 355  
μεγαληγορίαισιν δέ γ' ἐμὰς  
φρένας οὐ φοβήσεις.

μήπω ταῖς μεγάλαισιν οὕτω  
καὶ καλλιχόροις Ἀθάναις  
εἴη. σὺ δὲ ἄφρων ὁ τὸν Ἄργει  
Σθενέλου τύραννος·

δῆς πόλιν ἐλθὼν ἐτέραν  
οὐδὲν ἐλάσσον τὸν Ἄργους,  
θεῶν ἵκτηρας ἀλάτας  
καὶ ἐμᾶς χθονὸς ἀντισχομένους

ξένος ὡν βιαίως

ἔλκεις, οὐ βασιλεῦσιν εἰξας,  
οὐκ ἄλλο δίκαιον εἰπών.

ποῦ ταῦτα καλῶς ἀν εἴη  
παρά γ' εὐ φρονοῦσιν;  
εἰρήνα μὲν ἔμοιγ' ἀρέσκει·  
σολ δ', ω κακόφρων ἄναξ,  
λέγω, κεὶ πόλιν ἥξεις,  
οὐχ οὕτως ἀ δοκεῖς κυρήσεις.

οὐ σοὶ μόνῳ ἔγχος, οὐδὲ  
ἵτέα κατάχαλκός ἐστιν.  
ἀλλ', ω πολέμων ἐραστὸς,  
μή μοι δορὶ συνταράξῃς  
τὰν εὐ χαρίτων ἔχουσαν  
πόλιν, ἀλλ' ἀνάσχου.

IO. ω παῖ, τέ μοι σύννοιαν δημασιν φέρων  
ἥκεις; νέον τι πολεμίων λέγεις πέρι;  
μέλλουσιν ἡ πάρεισιν ἡ τί πυνθάνει;  
οὐ γάρ τι μὴ ψεύσῃ γε κήρυκος λόγος·  
ὁ γάρ στρατηγὸς εὐτυχῆς τὰ πρόσθεν ὧν  
εἰσιν, σάφ' οἶδα, καὶ μάλ' οὐ σμικρὸν φρονῶν  
ἐσ τὰς Ἀθήνας. ἀλλὰ τῶν φρονημάτων  
δ Ζεὺς κολαστῆς τῶν ἄγαν ὑπερφρόνων.

*στιστρα οδε μέν εἰναι τοιούτην  
αὐτοκεν φροντίδαν*

ΔΗ. ἥκει στράτευμ' Ἀργείον Εύρυσθεύς τ' ἄναξ·  
 ἐγώ νιν αὐτὸς εἶδον. ἀνδρα γὰρ χρεῶν, 200  
 δστις στρατηγεῖν φησ' ἐπίστασθαι καλῶς,  
οὐκ ἀγγέλοισι τοὺς ἀναντίους ὁρᾶν.  
 πεδία μὲν οὖν γῆς ἐς τάδ' οὐκ ἐφῆκέ πω  
 στρατὸν, λεπαίαν δ' ὀφρύην καθήμενος 293  
 σκοπεῖ, δόκησιν δὴ τόδ' ἀν λέγοιμί σοι,  
 ποίᾳ προσάξει στρατόπεδόν τ' ἄνευ δορὸς,  
 ἐν ἀσφαλεῖ τε τῆσδ' ἴδρυσται χθονός.  
 καὶ τὰμὰ μέντοι πάντ' ἄραρ' ἥδη καλῶς·  
 πόλις τ' ἐν ὅπλοις σφάγια θ' ἡτοιμασμένα  
 ἔστηκεν οἰς χρὴ ταῦτα τέμνεσθαι θεῶν, 400  
 (θυηπολεῖται δ' ἀστυ μάντεων ὑπο,) 405  
 τροπαῖα τ' ἐχθρῶν καὶ πόλει σωτήρια.  
 χρησμῶν δ' ἀοιδοὺς πάντας εἰς ἐν ἀλίσας  
 ἥλεγξα καὶ βέβηλα καὶ κεκρυμμένα  
 λόγια παλαιά, τῇδε γῇ σωτήρια. 410  
 καὶ τῶν μὲν ἄλλων διάφορ' ἔστι θεσφάτων  
 πόλλ. ἐν δὲ πάντων γνῶμα ταυτὸν ἐμπρέπει·  
 σφάξαι κελεύουσιν με παρθένον κόρη  
 Δήμητρος, ἦτις ἔστι πατρὸς εὐγενῶν.  
 ἐγὼ δ' ἔχω μὲν, ὡς ὄρᾶς, προθυμίαν 415  
 τοσήνδ' ἐς ὑμᾶς· παῖδα δ' οὔτ' ἐμὴν κτενῶ  
 οὔτ' ἄλλον ἀστῶν τῶν ἐμῶν ἀναγκάσω  
 ἄκονθ· ἐκὼν δὲ τίς κακῶς οὕτω φρονεῖ,  
 δστις τὰ φίλτατ' ἐκ χερῶν δώσει τέκνα;  
 καὶ νῦν πικρὰς ἀν συστάσεις ἀν εἰσίδοις, 425  
 τῶν μὲν λεγόντων ὡς δίκαιον ἦν ξένοις  
 ἵκεταις ἀρήγειν, τῶν δὲ μωρίαν ἐμὴν  
 κατηγορούντων εἰ δὲ δὴ δράσω τόδε,  
 οἰκεῖος ἥδη πόλεμος ἔξαρτύεται.

ταῦτ' οὖν ὅρα σὺ καὶ συνεξεύρισχ' ὅπως  
αὐτοί τε σωθήσεσθε καὶ πέδον τόδε,  
κἀγὼ πολίταις μὴ διαβληθήσομαι.

οὐ γὰρ τυραννίδ' ὥστε βαρβάρων ἔχω·  
ἀλλ' ἡν· δίκαια δρῶ, δίκαια πείσομαι.

XO. ἀλλ' ἡ πρόθυμον οὐσαν οὐκέ ἐῇ θεὸς  
ἔνειοις ἀρήγειν τήνδε χρῆζουσαν πόλιν; 420

IO. ὡς τέκν', ἔσιγμεν ναυτῖλοισιν, οἴτινες  
χειμῶνος ἐκφυγόντες ἄγριον μένος  
ἐς χείρα γῆ συνῆψαν, εἰτα χερσόθειν  
πνοαῖσιν ἡλάθησαν ἐς πόντον πάλιν. 430

οὕτω δὲ χήμεις τῆσδ' ἀπαθούμεσθα γῆς,  
ἥδη πρὸς ἀκταῖς ὅντες, ὡς σεσωσμένοι.  
οἵμοις τί δῆτ' ἔτερψας ὡς τάλαινά με  
ἐλπὶς τότ', οὐ μέλλουσα διατελεῖν χάριν;  
συνγγωστὰ γάρ τοι καὶ τὰ τοῦνδ', εἰ μὴ θέλει 435  
κτείνειν πολιτῶν παῖδας. αἰνέσας δὲ ἔχω  
καὶ τὰνθάδ'. εἰ θεῦσι δὴ δοκεῖ τάδε  
πράσσειν ἔμ', οὕτοι σοὶ γέ ἀπόλλυται χάρις.

ὡς παιᾶντος, ὑμῖν δὲ οὐκέ ἔχω τὸ χρήσομαι.  
ποῖ τρεψόμεσθα; τίς γὰρ ἀστεπτος θεῶν;

ποῖον δὲ γαλας ἔρκος οὐκέ ἀφίγμεθα;  
ὅλούμεθ, ὡς τέκν', ἐκδοθησόμεσθα δὴ.

κάμοῦ μὲν οὐδὲν εἴ με χρὴ θανεῖν μέλει,  
πλὴν εἴ τι τέρψω τοὺς ἐμοὺς ἔχθροὺς θανών.

ὑμᾶς δὲ κλαίω καὶ κατοικτείρω, τέκνα, 445  
καὶ τὴν γεραιὰν μητέρ' Ἀλκμήνην πατρός.

ὡς δυστάλαινα τοῦ μακροῦ βίου σέθειν  
τλήμων δὲ κἀγὼ, πολλὰ μοχθήσας μάτην.

χρῆν χρῆν ἄρ' ἡμᾶς ἀνδρὸς εἰς ἔχθροῦ χέρας  
πεσόντας αἰσχρῶς καὶ κακῶς λιπεῖν βίον. 450

ἀλλ' οἰσθ' ὁ μοι σύμπραξον; οὐχ ἅπασα γὰρ  
πέφευγεν ἐλπὶς τῶνδε μοι σωτηρίας.

ἔμ' ἔκδος Ἀργείοισιν ἀντὶ τῶνδ', ἄναξ,  
καὶ μήτε κινδύνευε σωθῆτω τέ μοι  
τέκν' οὐ φιλεῖν δεῖ τὴν ἐμὴν ψυχήν· ἵτω. 455  
μάλιστα δὲ Εὔρυσθεύς με βούλοιτε ἀν λαβὼν  
τὸν Ἡράκλειον σύμμαχον καθυβρίσαι·  
σκαιός γὰρ ἀνήρ. | τοῖς σοφοῖς δὲ εὐκτὸν σοφῷ  
ἔχθραν συνάπτειν, μάμαθεὶ φρονήματι·  
πολλῆς γὰρ αἰδοῦς κάτυχής τις ἀν τίχοι. | 460

ΧΟ. ὡς πρέσβυς, μή νυν τήνδ' ἐπαιτιώ πόλιν  
τάχ' ἀν γὰρ ἡμῖν κέρδος, ἀλλ' ὅμως κακὸν  
γένοιτο διειδος ὡς ξένους προύδώκαμεν.

ΔΗ. γενναῖα μὲν τάδ' εἶπας, ἀλλ' ἀμήχανα.  
οὐ σοῦ χατίζων δεῦρ' ἄναξ στρατηλατεῖ, 465  
τέ γὰρ γέροντος ἀνδρὸς Εύρυσθεῖ πλέον  
θανόντος; ἀλλὰ τούσδε βούλεται κτανεῖν.  
δεινὸν γὰρ ἔχθροῖς βλαστάνοντες εὐγενεῖς  
νεανίαι τε καὶ πατρὸς μεμνημένοι  
λύμης ἀ κείνου πάντα προσκοπεῖν χρεών. 470  
ἀλλ' εἴ τιν' ἀλλην οἰσθα καιριωτέραν  
βουλὴν, ἑτοίμαξ', ὡς ἔγωγ' ἀμήχανος  
χρησμῶν ἀκούσας εἰμὶ καὶ φόβου πλέως.

### ΜΑΚΑΡΙΑ.

ξένοι, θράσος μοι μηδὲν ἔξόδοις ἔμαις  
προσθῆτε πρῶτον γὰρ τοδέ ἔξαιτήσομαι· 475  
γυναικὶ γὰρ σιγή τε καὶ τὸ σωφρονεῖν  
κάλλιστον, εἴσω θ' ἥσυχον μένειν δόμων.  
τῶν σῶν δὲ ἀκούσασ', Ἰόλεως, στεναγμάτων,  
ἔξηλθον, οὐ ταχθεῖσα πρεσβεύειν γένους,

ἀλλ' εἰμὶ γάρ πως πρόσφορος· μέλει δέ μοι  
μάλιστ' ἀδελφῶν τῶνδε, κάμαυτῆς πέρι  
θέλω πυθέσθαι, μηδὲ πὶ τοῖς πάλαι κακοῖς  
προσκείμενόν τι πῆμα σὴν δάκνει φρένα.

IO. { ω πᾶν, μάλιστα σ' οὐ νεωστὶ δὴ τέκνων }  
(τῶν Ἡρακλείων ἐνδίκως αἰνεῖν ἔχω. )

ἡμῖν δὲ δόξας εὖ προχωρήσαι δόμος  
πάλιν μεθέστηκ' αὐθίς ἐς τάμήχανον  
χρησμῶν γάρ ὡδούς φησι σημαίνειν ὅδε.  
οὐ ταῦρον οὐδὲ μόσχον, ἀλλὰ παρθένον  
σφάξαι κελεύειν πατρὸς ὅτις εὐγενοῦς,  
(εἰ χρὴ μὲν ἡμᾶς, χρὴ δὲ τήνδε εἶναι πόλιν.)  
ταῦτ' οὖν ἀμηχανοῦμεν οὔτε γὰρ τέκνα  
σφάξειν ὅδ' αὐτοῦ φησιν οὔτ' ἄλλου τινός.  
(κάμοι λέγει μὲν οὐ σαφῶς, λέγει δέ πως,) 490  
εἰ μή τι τούτων ἔξαμηχανήσομεν,  
ἡμᾶς μὲν ἄλλην γαῖαν εύρισκειν τινὰ,  
αὐτὸς δὲ σώσαι τήνδε βούλεται χθόνα.

MA. ἐν τῷδε κάχομεσθα σωθῆναι λόγῳ;  
IO. ἐν τῷδε, τἄλλα γ' εὐτυχῶς πεπραγότες.

MA. μή νυν τρέσης ἔτ' ἔχθρὸν Ἀργεῖον δόρυ·  
ἐγὼ γάρ αὐτῇ πρὶν κελευσθῆναι, γέρον,  
θυήσκειν ἐτοίμη καὶ παρίστασθαι σφαγῇ.  
τί φήσομεν γὰρ, εἰ πόλις μὲν ἀξιοῖ  
κίνδυνον ἡμῶν οὔνεκ' αἰρεσθαι μέγαν,  
αὐτοὶ δὲ προστιθέντες ἄλλοισιν πόνους,  
παρὸν σεσώσθαι, φευξόμεσθα μὴ θαυεῖν;  
οὐ δῆτ', ἐπει τοι καὶ γέλωτος ἄξια,  
στένειν μὲν ἵκέτας δαιμόνων καθημένους,  
πατρὸς δὲ ἐκείνου φύντας οὐ πεφύκαμεν,  
κακοὺς ὄρᾶσθαι ποῦ τάδε ἐν χρηστοῖς πρέπει; 505  
510

κάλλιαν, οἶμαι, τῆσδ', ἀ μὴ τύχοι ποτὲ,  
πόλεως ἀλούσης χεῖρας εἰς ἔχθρῶν πεσεών,  
κάπειτα δεινὰ πατρὸς οὐσαν εὐγενοῦς  
παθούσαν<sup>9</sup> Αἰδην μηδὲν ἡσσον εἰσιδεῖν,  
ἀλλ' ἐκπεσοῦσα τῆσδ' ἀλητεύσω χθονὸς,  
κούκ αἰσχυνοῦμαι δῆτ', ἐὰν δή τις λέγῃ,  
τί δεῦρ' ἀφίκεσθ' ίκεσοισι σὺν κλάδοις,  
αὐτοὶ φιλοψυχοῦντες; ἔξιτε χθονός·  
κακοὺς γάρ ήμεῖς οὐ προσωφελήσομεν.  
ἀλλ' οὐδὲ μέντοι, τῶνδε μὲν τεθνηκότων,  
αὐτῇ δὲ σωθεῖσ', ἐλπίδ' εὖ πράξειν ἔχω·  
πολλοὶ γάρ ἥδη τῆδε προῦδοσαν φίλους.  
τίς γὰρ κόρην ἔρημον ἢ δάμαρτ' ἔχειν  
ἢ παιδοποιεῖν ἔξι ἐμοῦ βουλήσεται;  
οὐκοῦν θανεῖν ἀμεινον ἢ τούτων τυχεῖν  
ἀναξίαν. ἄλλη δὲ καὶ πρέπει τινὶ<sup>520</sup>  
μᾶλλον τάδ', ἥτις μὴ πίσημος ὡς ἔγώ.  
ἥγεισθ' ὅπου δεῖ σῶμα κατθανεῖν τόδε,  
καὶ στεμματοῦτε καὶ κατάρχεσθ', εἰ δοκεῖ  
νικάτε δ' ἔχθρούς ἥδε γάρ ψυχὴ πάρα  
ἔκοῦσα κούκ ἄκουσα· κάξαγγέλλομαι  
θιήσκειν ἀδελφῶν τῶνδε κάμαντῆς ὕπερ.  
εἴρημα γάρ τοι μὴ φιλοψυχοῦσ' ἔγὼ  
κάλλιστον ηὔρηκ', εὐκλεῶς λιπεῖν βίον.

- XO. φεῦ φεῦ, τί λέξω, παρθένου μέγαν λόγον  
κλύων, ἀδελφῶν ἢ πάρος θέλει θανεῖν;  
τούτων τίς ἀν λέξειε γενναίους λόγους  
μᾶλλον, τίς ἀν δράσειεν ἀνθρώπων ἔτι;  
IO. ὁ τέκνου, οὐκ ἔστ' ἄλλοθεν τὸ σὸν κάρα,  
ἀλλ' ἔξι ἐκείνου σπέρμα τῆς θείας φρενὸς  
πέφυκας 'Ηρακλῆος' οὐδ' αἰσχύνομαι<sup>525</sup>

τοῖς σοὶς λόγοισι, τῇ τύχῃ δ' ἀλγύνομας.  
ἀλλ' ἡ γένοιτ' ἀν ἐνδικωτέρως φράσω·  
πάσας ἀδελφὰς τῆσδε δεῦρο χρὴ καλεῖν,  
καθ' ἡ λαχοῦσα θυησκέτω γένους ὑπερ·

545

σὲ δ' οὐ δίκαιον κατθανεῖν ἄνευ πάλου.  
ΜΑ. οὐκ ἀν θάνοιμι τῇ τύχῃ λαχοῦσ' ἐγώ·  
χάρις γὰρ οὐ πρόσεστι μη λέξης, γέρον.  
ἀλλ' εἰ μὲν ἐνδέχεσθε, καὶ βούλεσθέ μοι  
χρῆσθαι προθύμῳ, τὴν ἐμὴν ψυχὴν ἐγὼ  
δίδωμ' ἔκουσα τοῦσδ', ἀναγκασθεῖσα δ' οὐ.

550

ΙΟ. φεῦ.  
δᾶς αὖ λόγος σοι τοῦ πρὸν εὐγενέστερος·  
κάκεινος ἦν ἄριστος, ἀλλ' ὑπερφέρεις  
τόλμη τε τόλμαν καὶ λόγῳ χρηστῷ λόγουν. 555  
οὐ μὴν κελεύω γ', οὐδὲ ἀπεννέπω, τέκνουν,  
θυήσκειν σ· ἀδελφοὺς ὥφελεῖς θανοῦσα σούς.

ΜΑ. σοφῶς κελεύεις μὴ τρέσης μιάσματος  
τούμοῦ μετασχέν, ἀλλ' ἐλευθέρως θάνω·  
ἔπου δὲ, πρέσβυτος σῇ γὰρ ἐνθανεῖν χερὶ 560  
θέλω· πέπλοις δὲ σῶμ' ἐμὸν κρύψον παρόν·  
ἐπεὶ σφαγῆς γε πρὸς τὸ δεινὸν εἰμ' ἐγὼ,  
εἴπερ πέφυκα πατρὸς οὐπερ εὔχομαι.

ΙΟ. οὐκ ἀν δυναίμην σῷ παρεστάναι μόρῳ.

ΜΑ. σὺ δ' ἀλλὰ τοῦδε χρῆζε, μή μ' ἐν ἀρσένων, 565  
ἀλλ' ἐν γυναικῶν χερσὶν ἐκπνεῦσαι βίον.

ΔΗ. ἔσται τάδ', ὡ τάλαινα παρθένων· ἐπεὶ **Χ**  
κάμοι τόδ' αἰσχρὸν, μή σε κοσμῆσαι καλῶς,  
πολλῶν ἔκατι, τῆς τε σῆς εὐψυχίας  
καὶ τοῦ δικαίου τλημονεστάτην δὲ σὲ 570  
πασῶν γυναικῶν εἶδον ὁφθαλμοῖς ἐγώ.  
ἀλλ' εἴ τι βούλει τούσδε τὸν γέροντά τε,

χώρει πρόσειποντ' ὕστατον πρόσφθεγμα δή.

- ΜΑ. ὡς χαιρε, πρέσβυ, χαιρε, καὶ δίδασκέ μοι  
τοιούσδε τούσδε παιδας, ἐς τὸ πᾶν σοφοὺς, 575  
ῶσπερ σύ· μηδὲν μᾶλλον· ἀρκέσουσι γάρ.  
πειρῶ δὲ σῶσαι μὴ θανεῖν πρόθυμος ὥν  
σοὶ παῖδες ἔσμεν· σαῖν χεροῖν τεθράμμεθα.  
ὅρας δὲ κάμε τὴν ἐμὴν ὥραν γάμου  
διδοῦσαν ἀντὶ τῶνδε κατθανομένην. 580  
ἡμεῖς τ', ἀδελφῶν ἡ παροῦσ' ὄμιλα,  
εὐδαιμονοῦτε, καὶ γένοιθ' ὑμῶν ὕστων  
ἡ· μὴ πάροιθεν καρδία σφαγήσεται.  
καὶ τὸν γέροντα τὴν τ' ἔσω γραῖαν δόμων  
τιμάτε πατρὸς μητέρ'· Ἀλκμήνην ἐμοῦ 585  
ξένους τε τούσδε. καὶν ἀπαλλαγὴ πόνων  
καὶ νόστος ὑμῶν εὐρεθῆ ποτ' ἐκ θεῶν,  
μέμινθε τὴν σώτειραν ὡς θάψαι χρεών·  
κάλλιστά τοι δίκαιον· οὐ γάρ ἐνδεής  
ὑμῶν παρέστην, ἀλλὰ προῦθανον γένους. 590  
τάδ' ἀντὶ παιδῶν ἔστι μοι κειμήλια  
καὶ παρθενείας, εἴ τι δὴ κατὰ χθονός·  
εἴη γε μέντοι μηδέν. εἰ γάρ ἔξομεν  
κάκεῖ μερίμνας οἱ θανούμενοι βροτῶν,  
οὐκ οīδ' ὅποι τις τρέψεται· τὸ γάρ θανεῖν 595  
κακῶν μέγιστον φάρμακον νομίζεται.

- ΙΟ. ἀλλ', ὡς μέγιστον ἐκπρέπουσ' εὐψυχίᾳ,  
πασῶν γυναικῶν, ἵσθι, τιμιωτάτη  
καὶ ζῶσ' ὑφ' ἡμῶν καὶ θανοῦσ' ἔσει πολὺ·  
καὶ χαιρε· δυσφημεῖν γάρ ἄξομαι θεάν,  
ἡ σὸν κατήρκται σῶμα, Δήμητρος κόρην. 600  
ὡς παιδες, οἰχόμεσθα· λύεται μέλη  
λύπη· λάβεσθε κεῖς ἔδραν μ' ἐρείσατε

αὐτοῦ πέπλοισι τοῖσδε κρύψαντες, τέκνα.

ώς οὔτε τούτοις ἥδομαι πεπραγμένοις, 605

χρησμοῦ τε μὴ κραυθέντος οὐ βιώσιμον·

μείζων γάρ ἄτη συμφορὰ δὲ καὶ τάδε. X

XO. οὕτινά φημι θεῶν ἄτερ ὅλβιον, οὐ βαρυπότμον

ἄνδρα γενέσθαι,

[στρ.

οὐδὲ τὸν αὐτὸν ἀεὶ βεβάναι δόμου

610

εὐτυχίᾳ παρὰ δ' ἄλλαν ἄλλα

μοῖρα διώκει·

τὸν μὲν ἀφ' ὑψηλῶν βραχὺν φύκισε,

τὸν δ' ἀλήταν εὐδαίμονα τεύχει.

μόρσιμα δ' οὕτι φυγεῖν θέμις οὐ σοφίᾳ τις

ἀπώστεται·

615

ἄλλα μάταν δὲ πρόθυμος ἀεὶ πόνον ἔξει.

ἄλλα σὺ μὴ προπίτνων τὰ θεῶν φέρε, μηδὲ

ὑπεράλγει

[άντιστρ.

φροντίδα λύπῃ·

620

εὐδόκιμον γάρ ἔχει θανάτου μέρος

ά μελέα πρό τ' ἀδελφῶν καὶ γᾶς,

οὐδὲ ἀκλεής νν

δόξα πρὸς ἀνθρώπων ὑποδέξεται·

ά δ' ἀρετὰ βαίνει διὰ μόχθων·

625

ἄξια μὲν πατρὸς, ἄξια δὲ εὐγενίας τάδε γίγνεται.

εἰ δὲ σέβεις θανάτους ἀγαθῶν, μετέχω σοι.

### ΘΕΡΑΠΩΝ.

ώ τέκνα, χαίρετ'. Ιόλεως δὲ ποῦ γέρων

630

μήτηρ τε πατρὸς τῆσδε ἔδρας ἀποστατεῖ;

IO. πάρεσμεν, οὐδὲ δή γ' ἐμοῦ παρουσία.

ΘΕ. τί χρῆμα κεῖσαι καὶ κατηφὲς ὅμμ' ἔχεις;

IO. φροντίς τις ηλθ' οἰκεῖος, γὰρ συνειχόμην.

- ΘΕ. ἔπαιρέ νυν σεαυτὸν, ὅρθωσον κάρα. 635  
 ΙΟ. γέρουντές ἐσμεν κούδαμῶς ἐρρώμεθα.  
 ΘΕ. ἥκω γε μέντοι χάρμα σοι φέρων μέγα.  
 ΙΟ. τίς δ' εἰς σύ; ποῦ σοι συντυχὼν ἀμυημονῶ;  
 ΘΕ. "Τλλου πενέστης" οὐ με γιγνώσκεις ὄρῶν;  
 ΙΟ. ὡς φίλταθ<sup>!</sup>, ἥκεις ἄρα σωτὴρ νῷν βλάβης; 640  
 ΘΕ. μάλιστα· καὶ πρός γ' εὐτυχεῖς τὰ νῦν τάδε.  
 ΙΟ. ὡς μῆτερ ἐσθλοῦν παιδὸς, Ἀλκμήνην λέγω,  
 ἔξελθ<sup>,</sup>, ἀκουσον τούσδε φιλτάτους λόγους.  
 πάλαι γάρ ὡδίνουσα τῶν ἀφιγμένων  
 ψυχὴν. ἐτήκουν νόστος εἴ γενήσεται. 645

## ΑΛΚΜΗΝΗ.

- τί χρῆμ' ἀυτῆς πᾶν τόδ' ἐπλήσθη στέγος;  
 'Ιόλαε, μῶν τίς σ' αὐτὸν βιάζεται παρὼν  
 κῆρυξ ἀπ' "Αργους; ἀσθενὴς μὲν ἡ γ' ἐμὴ  
 ῥώμη, τοσόνδε δ' εἰδέναι σε χρή, ξένε,  
 οὐκ ἔστ' ἄγειν σε τούσδε ἐμοῦ ζώσης ποτέ. 650  
 η τᾶρ<sup>’</sup> ἐκείνου μὴ νομιζοίμην ἐγὼ  
 μήτηρ ἔτ<sup>’</sup>. εἰ δὲ τῶνδε προσθίξει χερὶ,  
 δυοῖν γερόντοιν οὐ καλῶς ἀγωνιεῖ. ☉
- ΙΟ. θάρσει, γεραιά, μὴ τρέσης, οὐκ Ἀργόθεν  
 κῆρυξ ἀφύκται, πολεμίους λόγους ἔχων. 655  
 ΑΛ. τί γάρ βοὴν ἔστησας ἄγγελον φόβου;  
 ΙΟ. σὲ, πρόσθε ναοῦ τοῦδε ὅπως βαίης πέλας.  
 ΑΛ. οὐκ ἥσμεν ἡμεῖς ταῦτα· τίς γάρ ἔσθ' οὐδε;  
 ΙΟ. ἥκοντα παῖδα παιδὸς ἀγγέλλει σέθεν.  
 ΑΛ. ὡς χαῖρε καὶ σὺ τοῖσδε τοῖς ἀγγέλμασιν. 660  
 ἀτὰρ τί χώρᾳ τῇδε προσβαλὼν πόδα  
 ποῦ νῦν ἀπεστι; τίς νυν εἰργε συμφορὰ  
 σὺν σοὶ φανέντα δεῦρ<sup>’</sup> ἐμὴν τέρψαι φρένα;

- ΘΕ. στρατὸν καθίζει τάσσεται θ' ὃν ἡλθ' ἔχων.  
 ΑΔ. τοῦδ' οὐκέθ' ἡμῖν τοῦ λόγου μέτεστι δῆ. 665  
 ΙΟ. μέτεστιν ἡμῶν δ' ἔργον ἴστορεν τάδε.  
 ΘΕ. τί δῆτα βούλει τῶν πεπραγμένων μαθεῦν;  
 ΙΟ. πόσον τι πλήθος συμμάχων πάρεστ' ἔχων;  
 ΘΕ. πολλούς· ἀριθμὸν δ' ἄλλον οὐκ ἔχω φράσαι.  
 ΙΟ. ἵσασιν, οἶμαι, ταῦτ' Ἀθηναίων πρόμοι. 670  
 ΘΕ. ἵσασιν· καὶ δὴ λαιὸν ἔστηκεν κέρας.  
 ΙΟ. ἡδη γάρ ως ἐσ ἔργον ὥπλισται στρατός;  
 ΘΕ. καὶ δὴ παρῆκται σφάγια τάξεων πέλας.  
 ΙΟ. πόσον τι δ' ἔστ' ἀπωθεν Ἀργεῖον δόρυ;  
 ΘΕ. ὥστ' ἔξοράσθαι τὸν στρατηγὸν ἐμφανῶς. 675  
 ΙΟ. τι δρῶντα; μῶν τάσσοντα πολεμίων στίχας;  
 ΘΕ. ἡκάζομεν ταῦτ'. οὐ γάρ ἔξηκούομεν.  
 ἀλλ' εἰμι· ἐρήμους δεσπότας τούμὸν μέρος  
 οὐκ ἀν θέλοιμι πολεμίοισι συμβαλεῖν.  
 ΙΟ. κάγωγε σὺν σοί· ταῦτὰ γάρ φροντίζομεν, 680  
 φίλοις παρόντες, ως ἔδιγμεν, ὠφελεῖν.  
 ΘΕ. ἡκιστα πρὸς σοῦ μῶρον ἦν εἰπεῖν ἔπος.  
 ΙΟ. καὶ μὴ μετασχεῦν γ' ἀλκίμου μάχης φίλοις.  
 ΘΕ. οὐκ ἔστ' ἐν ὅψει τραῦμα, μὴ δρώσης χερός.  
 ΙΟ. τι δ'; οὐ θένοιμι κάν ἐγὼ δι' ἀσπίδος; 685  
 ΘΕ. θένοις ἀν, ἀλλὰ πρόσθεν αὐτὸς ἀν πέσοις.  
 ΙΟ. οὐδὲν ἔμ' ἐχθρῶν προσβλέπων ἀνέξεται.  
 ΘΕ. οὐκ ἔστιν, ω τᾶν, ἢ ποτ' ἦν ῥώμη σέθεν.  
 ΙΟ. ἀλλ' οὖν μαχοῦμαί γ' ἀριθμὸν οὐκ ἐλάσσοσι.  
 ΘΕ. σμικρὸν τὸ σὸν σήκωμα προστίθης φίλοις. 690  
 ΙΟ. μή τοι μ' ἔρυκε δρᾶν παρεσκευασμένον.  
 ΘΕ. δρᾶν μὲν σύ γ' οὐχ οἰός τε, βούλεσθαι δ' ἵσως.  
 ΙΟ. ως μὴ μενοῦντα τāλλα σοι λέγειν πάρα.  
 ΘΕ. πῶς οὖν διπλίταις τευχέων ἄτερ φανεῖ;

- ΙΟ. ἔστ' ἐν δόμοισιν ἔνδον αἰχμάλωθ' ὅπλα      695  
 τοῖσδ', οἵσι χρησόμεσθα κάποδώσομεν  
 ξῶντες· θανόντας δὲ οὐκ ἀπαιτήσει θεός.  
 ἀλλ' εἴσιθ' εἴσω κάπο πασσάλων ἐλὼν  
 ἔνεγχ' ὄπλιτην κόσμου ώς τάχιστά μοι.  
 αἰσχρὸν γάρ οἰκούρημα γίγνεται τόδε,  
 τοὺς μὲν μάχεσθαι, τοὺς δὲ δειλίᾳ μένειν.
- ΧΟ. λῆμα μὲν |οὔπω| στόρ~~ψήφι~~<sup>χρόνος</sup>  
 τὸ σὸν, ἀλλ' ἡβᾶ<sup>η</sup> |σώμα δὲ| φροῦδον.  
 τί πονεῖς |ἄλλως| ἢ σὲ μὲν |βλάψει,  
 σμικρὰ δὲ ὄμήσει |πόλιν| ἥμετέραν.
- ΑΛ. χρὴ γνωστιμαχεῖν σὺν ἡλικίαν,  
 τὰ δὲ ἀμήχαν' ἔάν<sup>η</sup> οὐκ ἔστιν ὅπως  
 ἡβην |κτήσει| πάλιν ~~ταύρις~~. απορεύεις ~~αποτελεῖς~~
- ΑΛ. πί χρῆμα μέλλεις σῶν φρενῶν οὐκ ἔνδον ὧν )  
 λιπεῖν μ' ἔρημον σὺν τέκνοισι τοῖς ἐμοῖς;
- ΙΟ. ἀνδρῶν γάρ ἀλκή<sup>η</sup> σοὶ δὲ χρὴ τούτων μέλειν.
- ΑΛ. τί δέ, ἦν θάνης σὺν, πῶς ἔγω σωθήσομαι;
- ΙΟ. παιδὸς μελήσει παισὶ τοῖς λελειμμένοις.
- ΑΛ. ἦν δὲ οὖν, δὲ μὴ γένοιτο, χρήσωνται τύχη<sup>η</sup>;
- ΙΟ. οἶδε οὐ προδώσουσίν σε, μὴ τρέσῃς, ξένοι.
- ΑΛ. τοσόνδε γάρ τοι θάρσος, οὐδὲν ἄλλ' ἔχω.
- ΙΟ. καὶ Ζηνὶ τῶν σῶν, οἶδε ἔγω, μέλει πόνων.
- ΑΛ. φεῦ<sup>η</sup>  
 Ζεὺς ἔξ ἐμοῦ μὲν οὐκ ἀκούσεται κακῶς·  
 εἰ δέ ἔστιν δσιος αὐτὸς οἶδεν εἰς ἐμέ.
- ΘΕ. ὄπλων μὲν ἥδη τήνδ' ὄρφας παντευχίαν,  
 φθάνοις δέ ἀν οὐκ ἀν τοῦσδε σὸν κρύπτων δέμας.  
 ώς ἔγγυς ἀγών, καὶ μάλιστ' Ἀρης στιγμή<sup>η</sup>  
 μέλλοντας εἰ δὲ τευχέων φοβεῖ βάρος,  
 νῦν μὲν πορεύου γυμνὸς, ἐν δὲ τάξεσιν

- κόσμῳ πυκάξου τῷδ' ἐγὼ δ' οἴσω τέως. 725
- ΙΟ. καλῶς ἔλεξας· ἀλλ' ἐμοὶ πρόχειρ' ἔχων  
τεύχη κόμιζε, χειρὶ δὲ ἔνθεις ὁξύην,  
λαιόν τ' ἔπαιρε πῆχυν, εὐθύνων πόδα.
- ΘΕ. ἡ παιδαγωγεῖν γὰρ τὸν ὄπλιτην χρεών;
- ΙΟ. ὅρνιθος οὖνεκ' ἀσφαλῶς πορευτέον. 730
- ΘΕ. εἰθ' ἡσθα δυνατὸς δρᾶν ὅσον πρόθυμος εἰ.
- ΙΟ. ἔπεινε· λειφθεὶς δεινὰ πείσομαι μάχης. *Janthi  
A. Mee*
- ΘΕ. σύ τοι βραδύνεις κούκι ἐγὼ δοκῶν τι δρᾶν.
- ΙΟ. οὔκουν ὄρᾶς μου κῶλον ὡς ἐπείγεται;
- ΘΕ. ὁρῶ δοκοῦντα μᾶλλον ἡ σπεύδοντά σε. 735
- ΙΟ. οὐ ταῦτα λέξεις, ήνίκ' ἀν λεύσσης μ' ἐκεῖ.
- ΘΕ. τί δρῶντα; βουλοίμην δὲ ἀν εὐτυχοῦντά γε.
- ΙΟ. δὶς ἀσπίδος θείνοντα πολεμίων τινά.
- ΘΕ. εἰ δήποθ' ἥξομέν γε. τοῦτο γὰρ φόβος.
- ΙΟ. φεῦ·  
εἰθ', ὡς βραχίων, οἷον ἡβήσαντά σε  
μεμιήμεθ' ἡμεῖς, ήνίκα ξὺν Ἡρακλεῖ  
Σπάρτην ἐπόρθεις, σύμμαχος γένοιό μοι  
τοιοῦτος; οἶσας ἀν τροπῆν Εὐρυσθέως  
θείην· ἐπεί τοι καὶ κακὸς μένειν δόρυ.  
ἔστιν δὲ ὅλβῳ καὶ τόδ' οὐκ ὄρθως ἔχον, 740  
εὐψυχίας δόκησις· οἰόμεσθα γὰρ  
τὸν εὐτυχοῦντα πάντ' ἐπίστασθαι καλῶς.
- ΧΟ. γὰ καὶ παννύχιος σελάνα  
καὶ λαμπρόταται θεοῦ  
φαεσιμβρότου αὐγαὶ,  
ἀγγελίαιν μοι ἐνέγκαιτ', 750  
ἰακχήσατε δὲ οὐρανῷ  
καὶ παρὰ θρόνον ἀρχέταν  
γλαυκᾶς τ' ἐν Ἀθάνας.

στρ. \*

μέλλω τᾶς πατριώτιδος γᾶς,  
μέλλω περὶ τῶν δόμων  
ἴκετας ὑποδεχθεὶς,  
κίνδυνον πολιῷ τεμεῖν σιδάρῳ.

755

δεινὸν μὲν πόλιν ὡς Μυκήνας  
εὐδαιμονα καὶ δορὸς

ἀντιστρ.

760

πολυναίνετον ἀλκᾶ  
μῆνιν ἐμᾶ ῥθονὶ κεύθειν  
κακὸν δ', ὡ πόλις, εἰξένους  
ἴκτηρας παραδώσομεν  
κελεύσμασιν Ἀργούς.

765

Ζεύς μοι ξύμμαχος, οὐ φοβοῦμαι,  
Ζεύς μοι χάριν ἐνδίκως

ἔχει οὖποτε θνατῶν  
ἥσσονες παρ' ἐμοὶ θεοὶ φανοῦνται.

ἄλλ', ὡ πότνια, σὸν γὰρ οὐδας  
γᾶς σὸν, καὶ πόλις, ἂς σὺ μάτηρ

στρ. 770

δέσποινά τε καὶ φύλαξ,  
πόρευσον ἄλλᾳ τὸν οὐ δικαίως  
τᾶδ' ἐπάγοντα δορυσσόητα

στρατὸν Ἀργόθεν οὐ γὰρ ἐμᾶ γ' ἀρετᾶ  
δίκαιος εἰμ' ἐκπεσεῖν μελάθρων.

ἐπεὶ σοι πολύθυστος ἀεὶ<sup>τιμὴν</sup>  
τιμὰ κραίνεται, οὐδὲ λήθει

μηνῶν φθινὰς ἀμέρα,  
νέων τ' ἀοιδαὶ χορῶν τε μολπαῖ.

ἀνεμόεντι δὲ γᾶς ἐπ' ὅχθῳ  
ὅλολύγματα πανυγχίοις ὑπὸ παρ-

θένων ἴακχεῖν ποδῶν κρότοισιν.

ΘΕ. δέσποινα, μύθους σοί τε συντομωτάτους  
κλύειν ἐμοὶ τε τῷδε καλλίστους, φέρω.

780

785

νικῶμεν ἔχθροὺς, καὶ τροπᾶν ἴδρυεται  
παντευχὰν ἔχοντα πολεμίων σέθεν.

- ΑΛ. ὡ φίλατα, ήδε σ' ἡμέρα διήλασεν  
ηλευθερώσθαι τοῖσδε τοῖς ἀγγέλμασιν.  
μιᾶς δέ μ' οὕπω συμφορᾶς ἐλευθεροῖς·  
φόβος γάρ εἴ μοι ζῶσιν οὓς ἔγαθ θέλω.

ΘΕ. ζῶσιν μέγιστόν γ' εὐκλεεῖς κατὰ στρατόν.

ΑΛ. ὁ μὲν γέρων οὖν ἔστιν Ἰόλεως ἔτι;

ΘΕ. μάλιστα, πράξας γ' ἐκ θεῶν κάλλιστα δή.

ΑΛ. τί δ' ἔστι; μῶν τι κεδυὸν ἥγωνίζετο;

ΘΕ. νέος μεθέστηκ' ἐκ γέροντος αὐθις αὖ.

ΑΛ. θαυμάστος ἐλεξας· ἀλλά σ' εὐτυχῆ φίλων  
μάχης ἀγῶνα πρῶτον ἀγγεῖλαι θέλω.

ΘΕ. εἰς μου λόγος σοι πάντα σημανεῖ τάδε·  
ἐπεὶ γάρ ἀλλήλοισιν ὄπλιτην στρατὸν  
κατὰ στόμ' ἐκτείνοντες ἀντετάξαμεν,  
ἐκβὰς τεθρίππων "Τλλος ἄρμάτων πόδα,  
ἔστη μέσοισιν ἐν μεταιχμίοις δορός.  
κάπειτ' ἐλεξεν, ω στρατήγ', ὃς Ἀργόθεν  
ῆκεις, τί τήνδε γαῖαν οὐκ εἰάσαμεν;  
καὶ τὰς Μυκήνας οὐδὲν ἐργάσει κακὸν  
ἀνδρὸς στερήσας· ἀλλ' ἐμοὶ μόνος μόνῳ  
μάχην συνάψας, ἦ κτανὼν ἄγου λαβὼν  
τοὺς Ἡρακλείους παῦδας, ἦ θανὼν ἐμοὶ<sup>805</sup>  
τιμᾶς πατρώους καὶ δόμους ἔχειν ἄφεις.

στρατὸς δ' ἐπήνεσ', ἐς τ' ἀπαλλαγὰς πόνων  
καλῶς λελέχθαι μῦθον ἔς τ' εὐψυχίαν.  
ὁ δ' οὗτε τοὺς κλύοντας αἰδεσθεὶς λόγων  
οὕτ' αὐτὸς αὐτοῦ δειλίαν, στρατηγὸς ὅν,  
ἐλθεῖν ἐτόλμησ' ἐγγὺς ἀλκίμου δορὸς,  
ἀλλ' ἦν κάκιστος· [εἴτα τοιοῦτος γεγώς

τοὺς Ἡρακλείους ἡλθε δουλώσων γόνους;  
 "Τλλος μὲν οὖν ἀπώχετ' ἐς τάξιν πάλιν  
 μάντεις δ', ἐπειδὴ μονομάχου δι' ἀσπίδος  
 διαλλαγὰς ἔγνωσαν οὐ τελουμένας,  
 ἔσφαξον, οὐκ ἔμελλον, ἀλλ' ἀφίεσαν  
 λαιμῶν βροτείων εὐθὺς οὔριον φόνον.  
 οἱ δ' ἄρματ' εἰσέβαινον, οἱ δ' ὑπ' ἀσπίδων  
 πλευραῖς ἔκρυπτον πλεύρ· Ἀθηναίων δ' ἄναξ  
 στρατῷ παρήγγελλ' οἴα χρὴ τὸν εὐγενῆ,  
 "ὦ ξυμπολῖται, τῇ τε βοσκούσῃ χθονὶ<sup>820</sup>  
 καὶ τῇ τεκούσῃ νῦν τιν' ἀρκέσαι χρεών."  
ὅ δ' αὐ τό τ' "Ἀργος μὴ καταισχῦναι θέλειν  
 καὶ τὰς Μυκήνας συμμάχους ἐλίσσετο.  
 ἐπεὶ δὲ ἐσήμην' ὄρθιον Τυρσηνική<sup>825</sup>  
 σάλπιγγι, καὶ συνῆψαν ἀλλήλοις μάχην,  
 πόσον τιν' αὐχεῖς πάταγον ἀσπίδων βρέμειν,  
 πόσον τινὰ στεναγμὸν οἰμωγήν θ' ὁμοῦ;  
 τὰ πρῶτα μέν νυν πίτυλος Ἀργείου δορὸς  
 ἐρρήξαθ' ἡμᾶς· εἰτ' ἔχωρησαν πάλιν.<sup>830</sup>  
 τὸ δεύτερον δὲ ποὺς ἐπαλλαχθεὶς ποδὶ,  
 ἀνὴρ δὲ ἐπ' ἀνδρὶ στὰς, ἐκαρτέρει μάχῃ·  
 πολλοὶ δὲ ἐπιπτον. ἦν δὲ δύο κελεύσματα,  
 ὡς τὰς Ἀθήνας, ὡς τὸν Ἀργείων γύην  
 σπείροντες, οὐκ ἀρήξετ' αἰσχύνην πόλει;<sup>835</sup>  
 μόλις δὲ πάντα δρῶντες οὐκ ἄτερ πόνων  
 ἐτρεψάμεσθ' Ἀργείουν ἐς φυγὴν δόρυ.  
 κάνταῦθ' ὁ πρέσβυς "Τλλον ἔξορμώμενον  
 ἰδὼν, ὄρέξας ἵκέτευσε δεξιὰν  
 'Ιόλαος ἐμβῆσαι νιν ἵππειον διφρον.<sup>840</sup>  
 λαβὼν δὲ χερσὶν ἥντας Εὐρυσθέως  
 πώλοις ἐπεῖχε. τάπο τοῦδ' ἥδη κλύων

εντονώς γένος της σπουδής.

λέγοιμ' ἀν ἄλλων, δεῦρο δ' αὐτὸς εἰσιδῶν.

Παλληνίδος γὰρ σεμνὸν ἐκπερῶν πάγον

δίας Ἀθάνας, ἄρμ' ἵδων Εὔρυσθέως, 850

ἡράσαθ' Ἡβῆ Ζηνί θ', ἡμέραν μίαν

νέος γενέσθαι κάποτε σασθαι δίκην

ἐχθρούς· κλύειν δὴ θαύματος πάρεστι σοι.

δισσώ γὰρ ἀστέρ' ἵππικοις ἐπὶ ζυγοῖς

σταθέντ' ἔκρυψαν ἄρμα λυγαίῳ νέφει· 855

σὸν δὴ λέγουσι παῖδά γ' οἱ σοφώτεροι

"Ἡβην θ'. ὁ δ' ὅρφης ἐκ δυσαιθρίου νέων

βραχιόνων ἔδειξεν ἡβητὴν τύπον.

αἵρει δ' ὁ κλεινὸς Ἰόλεως Εύρυσθέως μωρός της φίλης εἰς τὴν επιτίταγμα της απειρωτικής περιοχής τέτρωρον ἄρμα πρὸς πέτραις Σκειρωνίσι. 860

δεσμοῖς τε δήσας χεῖρας ἀκροθίνιου

κάλλιστον ἥκει τὸν στρατηλάτην ἄγων,

τὸν ὅλβιον πάροιθε· (τῇ δὲ νῦν τύχῃ

βροτοῖς ἀπασι λαμπρὰ κηρύσσει μαθεῖν,

τὸν εὐτυχεῖν δοκοῦντα μὴ ζηλοῦν, πρὶν ἀν 865

θανόντ' ἵδη τις· ως ἐφήμεροι τύχαι.)

ΧΟ. ω Ζεῦ τροπαῖε, νῦν ἐμοὶ δεινοῦ φόβου

ἔλεύθερον πάρεστιν ἡμαρ εἰσιδεῖν.

ΑΛ. ω Ζεῦ, χρόνῳ μὲν τάμ' ἐπεσκέψω κακά·

χάριν δ' ὅμως σοι τῶν πεπραγμένων ἔχω. 870

καὶ παῖδα τὸν ἐμὸν πρόσθεν οὐ δοκοῦσ' ἐγὼ

θεοῖς ὁμιλεῖν νῦν ἐπίσταμαι σαφῶς.

ω τέκνα, νῦν δὴ νῦν ἔλεύθεροι πόνων,

ἔλεύθεροι δὲ τοῦ κακῶς ὀλουμένου

Εύρυσθέως ἔσεσθε, καὶ πόλιν πατρὸς

875

δψεσθε, κλήρους δ' ἐμβατεύσετε χθονὸς,

καὶ θεοῖς πατρῷοις θύσεθ', ών ἀπειργμένοι

ξένοι πλανήτην εἴχετ' ἄθλιον βίον.

ἀτάρ τέ κεύθων Ἰόλεως σοφόν ποτέ  
Εύρυσθέως ἐφείσαθ' ὥστε μη κτανεῖν<sup>1</sup> 880  
λέξον· παρ' ἡμῖν μὲν γὰρ οὐ σοφὸν τόδε,  
ἐχθροὺς λαβόντα μάποτισασθαι δίκην.

- ΘΕ. τὸ σὸν προτιμῶν, ὡς νιν ὁφθαλμοῖς ἵδοις  
(κρατοῦσα καὶ σῇ δεσποτούμενον χερί.)  
οὐ μὴν ἔκοντα γ' αὐτὸν, ἀλλὰ πρὸς βίαν 883  
ἔζευξ̄ ἀνάγκη· καὶ γὰρ οὐκ ἐβούλετο  
ζῶν ἐς σὸν ἐλθεῖν ὅμμα καὶ δοῦναι δίκην.  
ἀλλ', ὡς γεραιά, χαῖρε, καὶ μέμνησό μοι ~~μῆν~~ ~~νέα~~  
ὁ πρώτου εἰπας, ἡνίκ' ἡρχόμην λόγου·  
ἐλευθέρωσόν μ': ἐν δὲ τοῖς τοιοῦσδε χρή<sup>2</sup> 890  
ἀψευδὲς εἶναι τοῖσι γενναῖοις στόμα. ~~νέα~~, ~~τέττα~~
- ΧΟ. ἐμοὶ χορὸς μὲν ἥδης, εἰ λίγεια στρ.

λωτοῦ χάρις εἰνὶ δαιτὶ,  
εἴη τ' εὔχαρις Ἀφροδίτα·

τερπνὸν δέ τι καὶ φίλων ἀρ'

εὐτυχίαν ἰδέσθαι

τῶν πάρος οὐ δοκούντων,

πολλὰ γὰρ τίκτει

Μοῖρα τελεστιδώτειρ'

Αἰών τε Κρόνου παῖς. 900

ἔχεις ὄδόν τιν', ὡς πόλις, δίκαιον· αντιστρ.

οὐ χρή ποτε τόδ' ἀφελέσθαι,

τιμᾶν θεούς· ὁ δὲ μή σε φάσκων

ἔγγυς μανιῶν ἐλαύνει,

δεικνυμένων ἐλέγχων

τῶνδ'. ἐπίσημα γάρ τοι

θεὸς παραγγέλλει,

τῶν ἀδίκων παραιρῶν

φρονήματος ἀει.

905

ἔστιν ἐν οὐρανῷ βεβακὼς  
τεὸς γόνος, ὡς γεραιά,  
φεύγω λόγον ὡς τὸν "Αἰδα  
δόμον κατέβα, πυρὸς  
δεινῷ φλογὶ σῶμα δαισθεῖς,  
"Ηβας τ' ἔρατὸν χροῖζει  
λέχος χρυσέαν κατ' αὐλάν,  
ὡς 'Τμέναιε, δισσοὺς  
παῖδας Διὸς ἡξίωσας.

στρ. 910

συμφέρεται τὰ πολλὰ πολλοῖς  
καὶ γὰρ πατρὶ τῶνδ' Ἀθάναν  
λέγουσ' ἐπίκουρον εἶναι,  
καὶ τούσδε θεᾶς πόλις  
καὶ λαὸς ἔσωσε κείνας,  
ἔσχεν δ' ὕβριν ἀνδρὸς, φῶ θυ·  
μὸς ἦν πρὸ δίκας βίαιος.  
μήποτ' ἐμοὶ φρόνημα  
ψυχά τ' ἀκόρεστος εἴη.

ἀντιστρ.

920

925

## ΑΓΓΕΛΟΣ.

δέσποιν', ὁρᾶς μὲν, ἀλλ' ὅμως εἰρήσεται,  
Εύρυσθέα σοι τόνδ' ἄγουντες ἥκομεν,  
ἄελπτον ὄψιν, τῷδε τ' οὐχ ἥσσον τυχεῖν. 930  
οὐ γάρ ποτ' ηὔχει χείρας ἵξεσθαι σέθειν,  
δτ' ἐκ Μυκηνῶν πολυπόνῳ σὺν ἀσπίδι  
ἔστειχε, μείζω τῆς τύχης φρονῶν πολὺ,  
πέρσων Ἀθήνας. ἀλλὰ τὴν ἐναντίαν  
δαίμων ἔθηκε καὶ μετέστησεν τύχην. 935  
"Τλλος μὲν οὖν ὃ τ' ἐσθλὸς Ἰόλεως βρέτας  
Διὸς τροπαίου καλλίνικον ἵστασαν"  
ἐμοὶ δὲ πρὸς σὲ τόνδ' ἐπιστέλλουσ' ἄγειν,

εξειδε  
σινει  
ναι  
λατ  
ρονη  
οτ  
ε

B.

3

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τέρψαι θέλοντες σὴν φρέν· ἐκ γὰρ εὐτυχοῦς  
ἥδιστον ἔχθρὸν ἄνδρα δυστυχοῦνθ' ὁρᾶν. — 940

ΑΛ. ὡ μῆσος, ἥκεις; εἰλέ σ' ή Δίκη χρόνῳ;  
πρῶτον μὲν οὖν μοι δεῦρ' ἐπίστρεψον κάρα,  
καὶ τλῆθι τοὺς σοὺς προσβλέπειν ἐναντίον  
ἔχθρούς· κρατεῖ γὰρ νῦν γε κού κρατεῖς ἔτι·  
ἐκεῖνος εἰ σὺ, βούλομας γὰρ εἰδέναι, 945  
ὅς πολλὰ μὲν τὸν ὄνθ' ὅπου στὶ νῦν ἐμὸν  
παιᾶδ' ἡξίωσας, ὡ πανούργ', ἐφυβρίσαι;  
τί γὰρ σὺ κεῖνον οὐκ ἔτλης καθυβρίσαι;  
ὅς καὶ παρ' "Αἰδην ζῶντά νιν κατήγαγες,  
ἄνδρας λέοντάς τ' ἔξαπολλύναι λέγων 950  
ἔπειμπεις; ἀλλα δ' οἵ ἐμηχανῷ κακὰ  
σιγῶ· μακρὸς γὰρ μῦθος ἀν γένοιτό μοι.  
κούκη ἡρκεσέν σοι ταῦτα τολμῆσαι μόνον,  
ἀλλ' ἔξ ἀπάσης κάμε καὶ τέκν' Ἑλλάδος  
ἡλαυνεῖς, ἵκέτας δαιμόνων καθήμενους, 955  
τοὺς μὲν γέροντας, τοὺς δὲ νηπίους ἔτι.  
ἀλλ' ηὑρεῖς ἄνδρας καὶ πόλισμ' ἐλεύθερον,  
οἵ σ' οὐκ ἔδεισαν. δεῖ σε κατθανεῖν κακῶς.  
καὶ κερδανεῖς ἅπαντα· χρὴ γὰρ οὐχ ἄπαξ  
θυήσκειν σὲ, πολλὰ πήματ' ἔξειργασμένουν. 960

ΑΓ. οὐκ ἔστ' ἀνυστὸν τόνδε σοι κατακτανεῖν.

ΑΛ. ἀλλως ἄρ' αὐτὸν αἰχμάλωτον εἴλομεν.  
εἴργει δὲ δὴ τίς τόνδε μὴ θανεῖν νόμος;

ΑΓ. τοῖς τῆσδε χώρας προστάταισιν οὐ δοκεῖ.

ΑΛ. τί δὴ τόδ'; ἔχθρούς τοισίδ' οὐ καλὸν κτανεῖν; 965

ΑΓ. οὐχ ὄντιν' ἀν γε ζῶνθ' ἔλωσιν ἐν μάχῃ.

ΑΛ. καὶ ταῦτα δόξανθ' "Τλλος ἔξηνέσχετο;

ΑΓ. χρῆν δ' αὐτὸν, οἶμαι, τῇδ' ἀπιστῆσαι χθονί.

ΑΛ. χρῆν τόνδε μὴ ζῆν μηδὲ φῶς ὁρᾶν ἔτι.

- ΑΓ. τότ' ἡδικήθη πρώτον οὐ θανὼν ὅδε. 970  
 ΑΛ. οὐκοῦν ἔτ' ἐστὶν ἐν καλῷ δοῦναι δίκην.  
 ΑΓ. οὐκ ἔστι τοῦτον ὅστις ἀν κατακτάνοι.  
 ΑΛ. ἔγωγε καίτοι φημὶ κάμ' εἶναι τινα.  
 ΑΓ. πολλὴν ἄρ' ἔξεις μέμψιν, εἰ δράσεις τόδε.  
 ΑΛ. φιλῶ πόλιν τήνδ'. οὐδὲν ἀντιλεκτέον. 975  
       τοῦτον δ', ἐπείπερ χεῖρας ἥλθεν εἰς ἐμὰς,  
       οὐκ ἔστι θυητῶν ὅστις ἔξαιρήσεται.  
       πρὸς ταῦτα τὴν θρασεῖαν ὅστις ἀν θέλῃ  
       καὶ τὴν φρονούσαν μεῖζον ἡ γυναῖκα χρῆ  
       λέξει: τὸ δ' ἔργον τοῦτ' ἐμοὶ πεπράξεται.  
 ΧΟ. δεινόν τι καὶ συγγνωστὸν, ὡς γύναι, σ' ἔχειν  
       νεῖκος πρὸς ἄνδρα τόνδε, γυγνώσκω καλῶς. 980

ΕΤΡΤΣΘΕΤΣ.

γύναι, σάφ' ἵσθι μή με θωπεύσοντά σε,  
μηδ' ἄλλο μηδὲν τῆς ἐμῆς ψυχῆς πέρι  
λέξονθ' ὅθεν χρὸν δειλίαν ὀφλεῖν τινα. <sup>η φλυτος κανει</sup> 985  
ἐγώ δὲ νεῦκος οὐχ ἔκων τόδ' ἡράμην  
ηδη γε σοὶ μὲν αὐτανέψιος γεγώς,  
τῷ σῷ δὲ παιδὶ συγγενής Ἡρακλέει.  
ἀλλ' εἴτ' ἔχρηζον εἴτε μὴ, θεὸς γὰρ ἦν,  
Ἡρα με κάμνειν τὴνδ' ἔθηκε τὴν ούσον. 990  
ἔπει δὲ ἐκείνῳ δυσμένειαν ἡράμην  
κᾶγνων ἀγῶνα τόνδ' ἀγωνιούμενος,  
πολλῶν σοφιστῆς πημάτων ἐγυγνόμην,  
καὶ πόλλ' ἔτικτον νυκτὶ συνθακῶν ἀεὶ  
ὄπως διώσας καὶ κατακτείνας ἐμοὺς 995

**δέω** <sup>(1)</sup> οπος οιωσας και κατακτεινας εμους  
ωχθρους τὸ λοιπὸν μὴ συνοικόην φόβῳ,  
εἰδὼς μὲν οὐκ ἀριθμὸν, ἀλλ' ἐτητύμως  
ἄνδρ' ὄντα τὸν σὸν παῖδα· καὶ γὰρ ἔχθρὸς ὁν

ἀκούσεται τά γ' ἐσθλὰ, χρηστὸς ὁν ἀνήρ.  
 κείνου δ' ἀπαλλαχθέντος οὐκ ἔχρην μ' ἄρα, 1000  
 μισούμενον πρὸς τῷνδε καὶ ξυνειδότα  
 ἔχθραν πατρῷαν, πάντα κινῆσαι πέτρον,  
 κτείνοντα κάκβάλλοντα καὶ τεχνώμενον;  
 τοιαῦτα δρῶντι τᾶμ' ἐγίγνετ' ἀσφαλῆ.  
 οὐκοῦν σύ γ' ἀν λαβοῦσα τὰς ἐμὰς τύχας 1003  
 ἔχθροῦ λέοντος δυσμενῆ βλαστήματα  
 ἥλαυνες ἀν κακοῦσιν, ἀλλὰ σωφρόνως  
 εἴασας οἰκεῖν Ἀργος' οὔτιν' ἀν πίθοις.  
 νῦν οὖν ἐπειδὴ μ' οὐ διώλεσαν τότε  
 πρόθυμον δύτα, τοῖσιν Ἐλλήνων νόμοις 1010  
 οὐχ ἀγνός εἴμι τῷ κτανόντι κατθανεῖν·  
 πόλις τ' ἀφῆκε σωφρονοῦσα, τὸν θεὸν  
 μεῖζον τίουσα τῆς ἐμῆς ἔχθρας πολύ.  
 ἡ γ' εἴπας ἀντήκουσας ἐντεῦθεν δὲ χρὴ  
 τὸν προστρόπαιον τόν τε γενναῖον καλεῖν. 1015  
 οὕτω γε μέντοι τᾶμ' ἔχει· θανέν μὲν οὐ  
 χρήζω, λιπῶν δ' ἀν οὐδὲν ἀχθοίμην βίον.

**ΧΟ.** παραινέσαι σοι σμικρὸν, Ἀλκμήνη, θέλω,  
 τὸν ἄνδρ' ἀφεῖναι τόνδ', ἐπεὶ πόλει δοκεῖ.  
**Α.Λ.** τέ δ', ἦν θάνη τε καὶ πόλει πιθώμεθα; 1020  
**ΧΟ.** τὰ λῷστ' ἀν εἴη· πῶς τάδ' οὖν γενήσεται;  
**Α.Λ.** ἐγὼ διδάξω ῥᾳδίως· κτανοῦσα γάρ  
 τόνδ' είτα νεκρὸν τοῖς μετελθοῦσιν φίλων  
 δώσω· τὸ γάρ σωμ' οὐκ ἀπιστήσω χθονί·  
 οὗτος δὲ δώσει τὴν δίκην θανῶν ἐμοὶ. 1025  
**Ε.Τ.** κτεῖν, οὐ παραιτοῦμαι σε· τήνδε δὲ πτόλιν,  
 ἐπεὶ μ' ἀφῆκε καὶ κατηδέσθη κτανεῖν,  
 χρησμῷ παλαιῷ Λοξίου δωρήσομαι,  
 δις ὠφελήσει μείζουν' η δοκεῖν χρόνῳ.

θανόντα γάρ με θάψει<sup>θ</sup> οὐ τὸ μόρσιμον,  
δλας πάροιθε παρθένου Παλληνίδος. 1030

καὶ σὸν μὲν εὔνους καὶ πόλει σωτήριος  
μέτοικος ἀεὶ κείσομαι κατὰ χθονὸς,  
τοῖς τῶνδε δ' ἐκγόνοισι πολεμιώτατος,  
ὅταν μόλωσι δεῦρο σὺν πολλῇ χερὶ, 1035

χάριν προδόντες τήνδε τοιούτων ξένων  
προῦστητε. πῶς οὖν ταῦτ' ἐγὼ πεπυσμένος  
δεῦρ' ἡλθον, ἀλλ' οὐ χρησμὸν ἡδούμην θεοῦ;  
"Ηραν νομίζων θεσφάτων κρείσσω πολὺ,  
κούκ άν προδοῦναι μ'. ἀλλὰ μήτε μοι χοὰς 1040  
μήθ' αἰμ' ἑάσης εἰς ἐμὸν στάξαι τάφον.  
κακὸν γάρ αὐτοῖς νόστον ἀντὶ τῶνδε ἐγὼ  
δώσω· διπλοῦν δὲ κέρδος ἔξετ' ἐξ ἐμοῦ,  
ὑμᾶς τ' ὄνήσω τούσδε τε βλάψω θανών.

ΑΛ. τί δῆτα μέλλετ', εἰ πόλει σωτηρίαν  
κατεργάσασθαι τοῖσι τ' ἐξ ὑμῶν χρεὰν,  
κτείνειν τὸν ἄνδρα τόνδε, ἀκούοντες τάδε;  
δείκνυσσι γὰρ κέλευθον ἀσφαλεστάτην.  
ἐχθρὸς μὲν ἀνὴρ, ὥφελεν δὲ κατθανών  
κομίζετ' αὐτὸν, δμῶες, εἴτα χρὴ κυσὶ 1050  
δοῦναι κτανόντας· μὴ γὰρ ἐλπίσῃς ὅπως  
αὐθις πατρφας ζῶν ἔμ' ἐκβαλεῖς χθονός.

ΧΟ. ταῦτὰ δοκεῖ μοι. στείχετ', ὄπαδοι.  
τὰ γὰρ ἐξ ἡμῶν  
καθαρῶς ἔσται βασιλεῦσιν. 1055



## **ANALYSIS.**

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### **ACT I. POLITICAL.**

Athens engages to defend the exiled Argive Heracleidæ against Eurystheus and against Argos.

### **ACT II.**

[The episode or interlude of] Macaria, who offers herself to die for her family.

### **ACT III.**

[The episode of] the infirm Iolaus going to join the fray.

### **ACT IV. POLITICAL.**

The victory of Athens over Argos.

### **ACT V. POLITICAL.**

The prophecy of the Argive Eurystheus in favour of Athens against the ungrateful sons of the Heracleidæ and against Argos.



## EPITOME OF THE DRAMA.

### 1—352. ACT I. *Political.*

Iolaus, who had been the companion of Heracles in his labours, is discovered clinging, with the young boys of Heracles, to the altar in front of the temple of Zeus at Marathon.

1—54. *Iolaus soliloquises.* He who lives for himself is useless. But I, who of my own will shared the toils of Heracles, now defend his fatherless children, who are driven by their father's foe, Eurystheus of Argos, from city to city: for with threats of the vengeance of Argos he forces men to drive them forth. At last we have come to Marathon, over which city Demophon, son of Theseus, and Athens are lords. And with us, but within the temple, is Alcmena the mother of Heracles, with his daughters. Hyllus, his son, has gone to seek if there be yet another city of refuge.—But once more I see the Herald of Eurystheus, who has come to drive us hence also.

55—72. *Enters Copreus the Herald of Eurystheus.* *Copreus:* Go back to Argos, to your doom. *Iolaus:* Nay: for this altar of Zeus, and this free people, will protect me. Help!

73—98. *Enter the Chorus, citizens of Marathon:* to whom Iolaus sets forth his story and his claim.

99—119. *The Chorus remonstrate in vain with Copreus.* *Enter Demophon,* who has heard the cry of Iolaus.

120—129. To him the Chorus state the case.

130—133. *D. to Copreus.* Justify yourself.

134—178. *Copreus.* Eurystheus of Argos claims his own. Hitherto that claim has been granted. These suppliants must think you foolish. For, consider, if you become the champion of babes you will gain nothing, but will lose: for defence of these will mean War with Argos. Surrender these, and a powerful state is your friend.

181—231. *Iolaus, to Demophon.* Sire, in this country I may plead my case. First: since (184—190) they have disowned and exiled us from Argos, how can they claim us back? Next: (191—204) as for fear of Argos, free Athens would never—but I will not praise her to her face. Thirdly, (205—213) the claims of blood: your father and Heracles were kinsmen. Fourthly, (214—222) the call of gratitude: since by Heracles was your father brought back from Hades. Lastly, (223—231) besides all these, for pity's sake.

236—252. *Demophon to Iolaus.* Four things—Religion, Kinship, Gratitude, and Shame—constrain me. Betray, and to Argives?—(to the herald) Go, tell your master, the Courts are open: but force we will not endure.

253—273. Rapid interchange of arguments, (chiefly on the grounds above stated,) culminating in threats, between Demophon and Copreus.

274—283. *Copreus.* I go, then; but will return with Eurystheus and his host. Tremble at Argos. *Exit Copreus.*

284—287. *Demophon, to Chorus.* Argos, quotha! But Athens is dauntless and free.

288—296. *Chorus.* True; but yet this is a crisis. What a coloured picture he will draw to his master!

297—328. *Iolaus, to the Heracleidae.* You see how great a thing it is to be nobly born. For from all Hellas, the sons of Theseus alone are found to defend the defenceless. Never, in days to come, lift a hand against your saviour Athens, neither you nor your children.—Demophon, you are worthy of your father.

329—332. *Chorus.* Truly Athens was ever the friend of the friendless.

333—343. *Demophon.* Who can doubt that Heracles' children's children will be grateful for this! Retire within now, while I array my army. *Exit D.*

344—352. *Iolaus.* Nay, we will abide at the altar. And may Pallas the Invincible defend the right! *Iolaus remains.*

### 353—380. CHORAL ODE I, closing Act I.

The boasts of Argos shall not make Athens quail, nor surrender suppliants to violent hands. Her Empire is peace: but ill will he fare who shall touch the city of the Graces.

## 381—607. ACT II.

381—388. *Iolaus* (to Demophon re-entering). My son, what news? Eurystheus must come, I know: but Zeus will abate his pride.

389—424. *Demophon*. He has come. His camp is on our borders. We too are ready. Every oracle have I sought, and from all have one answer: "we succeed if we sacrifice a maid of noble blood." Mine own, I will not: nor will I force my people. If I do not fight, they will blame me; but if I shed the blood of their daughters, my people are not free.

427—460. *Iolaus*. Then are we again blown back from harbour. The gods have willed our death. For myself I care not: surrender me, instead of these.

464—473. *Demophon*. Not thee does Eurystheus seek, but the children of his foe. Nor is there any help for it.

*Iolaus groans aloud.*

474—483. *Whereon enters*, from the temple, the daughter of Heracles, *Macaria*: Forgive this boldness in a maid who is the eldest of her brethren. What new woe is this?

484—499. *Iolaus* relates to *Macaria* the answer of the oracles, and what is practically the refusal of *Demophon* to help the Heracleidæ further.

500—534. *Macaria*. Then fear no more. Lo, unbidden, I offer myself. Shall Athens risk her lives for us, and we, children of such a father, not offer our own for ourselves? And, (511) if I refuse, it will but be to die at the hands of Eurystheus, or to wander ever outcast as a coward. (526) My father's daughter has no choice. I die then, for my race.

539—546. *Iolaus*. You are indeed your father's child. But draw the lot with your sisters.

547—551. *Macaria*. Draw me no lots. Of my own will only will I die.

552—557. *Iolaus*. Do as you will.

558—563. *Macaria*. Be present at my death.

564. *Iolaus*. I cannot.

565, 6. *Macaria*. At least ask Demophon that my own sex may attend me.

567—573. *Demophon*. It shall be so. Say now your last words. *Exit Demophon finally*.

574—596. *Macaria* in a beautiful and simple speech takes farewell of *Iolaus* and of the *Heracleidæ*; and *exit finally*.

597—607. *Iolaus* falls to the ground, and there remains.

608—627. CHORAL ODE II, *closing Act II*.

The gods put down the mighty from their seat, and exalt the humble and meek.—How great and lovely is a noble death!

630—747. ACT III.

630—645. *Enters servant of Hyllus*, with news that he, with an army, is at hand. *Iolaus* calls from the temple *Alcmena*, who,

646—665, at first threatens the messenger, thinking him another emissary of Eurystheus; but is reassured by *Iolaus*, who

666—679, questions the messenger about the united armies of Hyllus and Demophon, and,

680—701, finally asserting that he will himself join the battle, against much remonstrance wins his point, and sends the messenger to the temple for armour.

702—708. The Chorus protest, and

709—719, *Alcmena* protests; but,

720—747, on the re-appearance of the messenger with the armour, *Iolaus*, after painfully equipping himself, hobbles off supported by the dubious messenger, flinging as he goes an imprecation at Eurystheus. *Alcmena remains*.

748—783. CHORAL ODE III, *closing Act III*.

The Chorus in this great but inevitable crisis invokes the aid of heaven and especially of Athena.

784—891. ACT IV. *Political.*

784—798. *Enters an Attendant* (who answers the purpose of the usual *ἄγγελος*) with news, that the combined forces are victorious, and that Iolaus has wrought wonders.

799—866. In a long *βῆσις* the *Attendant* tells how Eurystheus (799—818) having declined the challenge of Hyllus to single combat, each army (819—823) after sacrifice made ready for battle. [This sacrifice is very briefly touched on.] And how (824—842) the battle raged with various fortune, till at the turn of the fight Iolaus, (843—850) who had begged a chariot, started to pursue Eurystheus, and (851—866) after prayer and with miracle grew young again and took and bound him and is here bringing him alive.

869—882. *Alcmena* thanking the Gods for this deliverance yet marvels that Iolaus did not slay his captive.

883—891. The *Attendant* explains; the prisoner was spared to glut the eyes of Alcmena.

[But note that the poet for the following reason departed from the tradition that Eurystheus was slain in battle: that from an Argive mouth might issue, in the final act, the denunciation of Argos and the prophecy of Athenian success, which would bring the drama to a political and a popular close.]

892—927. CHORAL ODE IV, *closing Act IV.*

892—900, Pleasant is weal after woe. 901—909, Athens, thou art no loser by thy worship of the gods. 910—918, Heracles, we know now, is deified: 919—927, and his children have been preserved by the people of his patron Athena; and pride hath had its fall.

928—1055. ACT V. *Political.*

928—940. *Enters to Alcmena a Herald with Eurystheus: Lo, I bring Eurystheus in chains.*

941—960. *Alcmena.* Have I found thee, oh mine enemy? Now hast thou met a people thy match. Hence, and to thy doom.

961—974. *The Herald* remonstrates in vain with Alcmena, that Athens slays foes in fair fight, not captives in cold blood.

975—980. *Alcmena*. But he is mine, nor shall any deliver him from mine hand.

983—1017. *Eurystheus*. (983—990) I shall not cringe. But know that this quarrel with my kindred was none of my seeking, but was the will of Hera. When once therefore I knew my fate, and (991—999) knew the greatness of my foe, I wrought my best to foil him, and therefore also my best against the inheritors of their father's hate. (1000—1008) You would have done the same. (1009—1017) You dare not, if Athens dare not, slay me. But to me it is all one.

1018, 9. *Chorus*. Spare him, since Athens would spare him.

1020—1025. *Alcmena*. But I will please both myself and Athens: for I will slay his life, and then surrender his person.

1026—1044. *Eurystheus*. Slay on! But first in thanks to Athens I publish this oracle of Apollo:—that you bury me in your own land, in the place appointed by him. So shall I be friend to Athens and (1035, 7) foe to the [Peloponnesian] descendants of these children, when they invade this land. You ask, why did I meet my fate, if I foreknew it? Thinking that Hera would uphold me against the oracle. But be sure that my death will be the Bane of Argos.

1045—1052. *Alcmena* (to her attendants). Take him out and slay him. *Exeunt omnes*.

1053—1055. *Chorus* departing: We agree; for so *our* hands are clean.

## CRITICAL NOTES.

[For abbreviations see head of *Explanatory Notes.*]

7. ἡσύχως is the original reading. ἡσυχος Elm., on the ground that the adjective is often used for adverb; as in *Hec.* 35, ἡσυχοι θάσσουσι. Cf. σαφῶς in 180, and note.

19. ὅπῃ is orig., which form of the word Elm. would never adopt. ὅπη Pfl., on the ground that ποῦ denotes rest, ποῦ motion to, and πη is doubtful, and therefore well used here. Cf. 46, and Porson, *Hecuba* 1062.

21. φίλων Elm., which, with προτιμῶν, is orig. Reading προτιμῶν, translate *exaggerans jactansque*. For φίλων, φίλοις and φίλειν were suggested by Elm. and Pfl.

41. Ἀλκμήνη orig. and Elm.

46. Cf. 19. ὅπῃ orig., ὅποι Elm., ὅπη Pfl., ὅποι P. Cf. *Hec.* 419, τοῖ τελευτῆσα βιόν, and *Herc. Fur.* 74, where some read τοῖ πατὴρ ἀπεστι γῆς. So also *Aves* 45, ὅποι.

52. πέμψας ἀνήρ orig., Elm., Pfl.

53. ὡς for ὁς, in sense of ἐπει, is orig., and Pfl.

68. νομίζων is the accepted reading; but Elm. altered it to κομίζων.

76. ἀμαλδὸν is a correction from μᾶλλον.

77. After this line, D. and Pfl. mark a line as omitted: but for this there seems no sufficient reason.

80. For σὺ δ', (so P. and D. after Tyrwhitt), δδε is read by orig., E., B., M., and Pfl.; in the sense of δεῦρο, heus tu. See Pfl., on the question whether δδε can be so used.

83. κατέχετ' is the accepted reading for κατίσχετ', metri gratiâ. But see Elm., who holds that κατέχετ' cannot be used in this sense, and prefers the form κατίσχετ', for which he refers to Thuc. VII. 33, κατίσχουσιν, and IV. 42, κατασχήσουσιν.—On Εὐβοᾶδ' see Elm., who reads Εὐβῷδ'.—ἀκρὰν for ἀκτάν, P., metri gratiâ.

103. ἀπολιπεῖν is accepted for ἀπολείπειν [Reiske suggested ἀπολέ-

*πειν*, decorticare, which Hermann approved]. But σ' for σφ' is read by orig., Elm., Pfl., M., &c.: in which case, the remark is addressed to Iolaus.

108. For πόλει, Elm. suggested πάλιν, τινὶ, and finally πέλει. See Pfl.

116. The reading in the text is that of orig., Elm., M., P., &c.—But Pfl. gives πρὸς τοῦτον ἀγών τάρα, Hermann πρὸς τὸνδ' ἀν ἀγών τάρα: not liking δρα for ἀρά, nor τις used in an intensitive sense. See Pfl. or P.

130. Elm. puts comma at γ', and reads τε for καὶ [but, according to Pfl., afterwards retracted this latter]. On Ἐλλῆνα as applied to both nouns, see his note: in which he quotes *Med.* 1366, ἀλλ' ὑβρις (sc. η̄ ση̄) οὐ τε σοὶ νεοδηῆτες γάμοι, and *Theb.* 74, ἐλευθέρων τε γῆν τε (sc. Κάδμου) καὶ Κάδμου πόλις. Sometimes a preposition must be thus supplied, as περὶ in 755; and sometimes even a word of opposite meaning, as in *Orestes* 742, οὐκ ἔκεινος (sc. ἔκεινην) ἀλλ' ἔκεινη κείνον ἐνθάδ' ἥγαγεν.

131. ἕργα is accepted for ἅλλα.

143. For καθ' αὐτῶν, Elm. reads κατ' αὐτῶν, in the sense of κατ' ἡμῶν αὐτῶν, being persuaded that αὐτῶν is never used by Eur. of any but the third person. But this is disputed; see Pfl.

151. ἦν was altered to ἦς by Elm., who compares *Med.* 297, χωρὶς γάρ ἀλλὰς ἦς ἔχουσιν ἀργύρια.

161. The orig. readings were δέξης and χαλυβικοῦ. Even if δέξης were retained, δέξης, or some such word, must be understood. See Pfl.

163. τ' has been added.—Θεῖς is the accepted reading for θῆς (addictus). Elm. edited γῆς.

175. δοὺς, accepted for δὸς. Cf. Pfl. and P.

179. These two lines were originally given to Demophon; but, from their sententious character, are best assigned to the Chorus.

180. σαφῶς is accepted for σαφῆ. But Elm., following a well-known canon of criticism, retains σαφῆ. He observes: “exquisitus est adjectivum adverbii loco; ergo retineo.” Cf. ησυχον in 7.

197. κρίνονται is orig., and P. retains it, in the sense of προκρίνονται. See his references. But others read κρανοῦσι: which is a conjecture of Elm., who however afterwards reinstated κρίνονται.

200. πάρος accepted for βάρος.

203, 4. λίαν and διγαν were orig. both followed by γε, which was often thus inserted by copyists from a doubt about the quantity of the

final syllable of those words; and is here in both places retained by Pfl., as appropriately limiting the sense of the adverbs.

211. The orig. reading was *aὐταρεψίω*, which Elm. altered to *aὐταρεψίων*, and Pfl. to *aὐταρεψίων*, following the authority of Plutarch, *Theseus* 7. If *aὐταρεψίω* were read, it would have to be taken as meaning "first cousins once removed," and γεγώς=γεγώτε.—For θυγαρός, Elm. in his *Bacchae* suggested παιδός, on the ground that, with θυγαρός, the line would be the only one in this play containing two tribachs. Pfl.

221—225. Paley brackets these five lines, thus making the two speeches exactly the same length. Lines 97, 98 are almost the same as 221, 222. Line 225 occurs in *Alc.* 390. Line 223, from its faulty metre, is of doubtful authority.—For χωρὶς ἐν τε πόλει κακὸν, χωρὶς ἐν τε τῇ πόλει, and χωρὶς ἐν τε σῇ πόλει, have been proposed. Pflugk with great probability, after Hermann, reads χωρὶς ἐν πόλει κακὸν, "not to say an evil in the state." So B., but translates "is an evil to thee alone in the state;" quoting also the rendering of Erfurdt, "tibi privatim turpis fuerit haec publica injuria." Consult Pfl. or P.

226. Elm. has no comma between καταστέφω and χερού, which he would render "I wreath thee" (that is, I supplicate thee) "with my hands." He compares *Androm.* 894, στεμάτων δ' οὐχ ἡσσονας σοῖς προστίθημι γύναισιν ὀλένας ἐμάς.

228. λαβὼν was altered by Elm. to λαβεῖν, on the analogy of *Herc. Fur.* 608, οὐκ ἀτιμῶν θεοὺς προσειπεῖν. Cf. 1011. But Pfl. notes that λαβὼν gives a stronger meaning than λαβεῖν.

232. The orig. reading was τάσδε συμφοράς, which Elm. altered to τῶνδε συμφοράς. But the reading in the text has the authority of three MSS. See Pfl.

237. τούσδε is the emendation of Elm. for τοὺς σοὺς, which is retained by Pfl. and P., in the sense of "those whom you have brought."

245. ὀκνῷ is accepted for ὀκνῶ, which Elm. retains, putting a full stop after γαῖαν. He thinks that there is a double *aloχρόν*, (1) that a stranger should violate the altar, (2) that an asylum should be denied to refugees.

247. The orig. reading is εὐτυχέστερον, taken adverbially.

253. ἢ τε is accepted for ἢ τι.

255. The orig. reading was οὐκον...ἀλλά συ βλάβος. Elm. reads οὐκον...ἀλλὰ σοι βλάβος; "Is it not that the disgrace of this action is mine, and (ἀλλὰ=kai oὐ) no injury accrues to you?"—P. and B. read

with Musgrave, οὐκοῦν...ἀλλ' οὐ σοὶ βλάβος, "mihi igitur hoc turpe est, non tibi damnum."—Musgrave would punctuate αἰσχρὸν, ἀλλ' οὐ σοὶ, βλάβος.—Pfl. reads οὐκοῦν..., ἀλλὰ σοὶ βλάβος, "esto; mihi id turpe, ut tibi noxa" (sc. to defend them). The orig. ΣΤ, which is inadmissible on the ground of metre, points, as P. observes, to ΟΤ.—See Hermann in P.

263. γε was inserted by Elm., (whom Pfl. follows, but not P.) on the ground that the sense requires such limitation.

268. οὐκ ἄρ' was altered by Elm. to οὐ τᾶρ', i.e., οὐ τοι ἄρα, on the ground that the latter phrase is exceedingly common at the beginning of a line.

286. Elm. wrote πόλιν, thus making Ἀργείων depend on ὑπήκουον: on the ground that the genitive with ὑπήκουον is, in writers of the best time, more common than the dative. Cf. Aesch. *Persae* 234, βασιλέως ὑπήκουος.—It will be noticed that the reason for emendation, given in this and the preceding note, would, if valid, open a door to endless alterations.

298. This and the six following lines are copied in Stobaeus, who adds, after πεφυκέναι, καὶ τοῖς τεκοῦσιν ἀξίαν τιμὴν νέμειν.

301. For λιπεῖν Matth. conjectured and reads λιπών.

304. εὔρομεν is the orig. reading, retained by Pfl.—For πεσόντες, Stobaeus in his quotation gives πλέοντες.

317. The orig. reading was ἀπηλλάξαντο, which is retained by Elm., Pfl. and P., who translates "have rid us of, and taken on themselves." The reading in the text was suggested by Pfl.—ἐνηλλάξαντο Matth. and B. after Musgrave.

320. The orig. θάνυς is retained by Matth. and B. in the sense of "mortuus mortuum laudabo." The present tense σώζεις must refer to an action during life. θάνυς is therefore inapplicable.

321. For τᾶν Pfl. prints τάν, and Herm. and B. τᾶν.

322. The orig. αἴρω would be present tense for future. But in all 1 Attic future forms of αἴρω there is incessant confusion. Cf. Cobet, *Variae Lectiones* p. 606. In Eur. *Suppl.* 554 occurs ὑψηλὸν αἴρει.

344. Pfl. Math. and B. retain the orig. ἔξομεσθα.

355. The orig. reading was ξεῦν' Ἀργείθεν ἐπελθών. If this is retained, Ικτόρας in 364 must be read for the orig. Ικτῆρας.—ἐπελθών in a hostile sense, as 393 ἐφῆκε.

356. The orig. readings μεγαληγορίαισι and in 365 ἀντεχομένους were altered metri gratia.

364. θεῶν is here monosyllabic.

372. σοι altered from σὺ which is retained by Elm. and Pfl.

373. κεὶ (=εἰ καὶ, P.) is accepted for εἰ, metri gratia.

376. [ἐστιν] Pfl.

377. The reading in the text is the orig. But Elm. wrote ἀλλ' οὐ πολεμῶν ἔραστάς (sc. εἰμι) "sed non sum amans bellorum." But in that case the omission of the necessary γὰρ is strange. And the epode was probably meant to convey a threat, and not a statement. Cf. Pfl.

379. Matth. and B. read εὐχαρίτως for the orig. εὐχαριστών.

384. Elm. altered γε to σε, on the analogy of *Aj.* 1382, καὶ μὲν ἐψευσας ἐλπίδος πολύ, *Hec.* 1032, ψεύσει σ' ὁδοῦ τῆρας' ἐλπίς, and many other passages.

385, 6. The original reading was εὐτυχής τὰ πρὸς θεῶν ἐστίν. Elm. retained τὰ πρὸς θεῶν, comparing it with *Iphig.* T. 560, ἀλλ' οὐ τὰ πρὸς θεῶν εὐτυχεῖ δικαίος ὁν. But the reading in the text is accepted as making far better sense with but slight change. εἰσιν was proposed by Elm. for ἐστίν, since ἐστί, being a weak word, is rare at the beginning of a line. [Indeed Elm. would emend ἐστίν in the four passages in which he found it so occurring: in *Ag.* 1232 for ἐσται, *Choeph.* 94 for ἐσθλόν (which is now read), *Herc. Fur.* 1293 for ἡν, and *Eur. Theseus* frag. 3, 10, for ἡσαν].

396. The old τὰ νῦν δορός is retained by Matth. and Pfl. See Pfl.

402. The orig. reading was σωτηρία.

415. There is an amusing note of Elm. on the attempts of former editors to emend the original πικρὸν δν.

417. ἐμὴν was altered by Elm. to ἐμοῦ, to be in accordance with the usual construction, "stultiæ me accusantium:" as for instance in *Hippol.* 1058, κατηγορεῖ σου πιστά.

418. The old reading was εἰ δὲ ḥη, for two possible translations of which see Elm.

425. For ἀλλ' ḥη, Matth. conj. ἀλλως, "frustra alacrem."

437. Hermann would prefer εἰ δὲ θεοῖσι δη. For a similar proposed insertion of a connecting particle, cf. 557.

451. The orig. reading was ἀπᾶσι, = omnibus modis. So in *Œd. Col.* 1446, ἀνάξια γὰρ πᾶσιν ἐστε δυστυχεῖν.

454. For μοι Orelli conj. σοι.

459. μὴ ἀμαθεῖ is read by Elm. and P., and in 882 μὴ ἀποτίσασθαι, on the ground that it is not usual to elide at the beginning of a word, except ε, and that not always. Others read μη' μαθεῖ.

460. κάτυχής is an emendation from *καὶ τύχης*. Some read *καὶ δίκης*.

470. λύμας is the orig. reading, and is retained by P. Matth. Pfl., &c. If λύμας is read, it is accusative, not Doric genitive. For examples of this construction, P. refers to 741, and to *Persae* 783, κού μνημονεύει τὰς ἐμὰς ἐπιστολάς, “he does not bear in mind.”

490. The orig. reading was μητρὸς ήτις εὐγενής. πατρὸς and μητρὸς are easily interchanged when written in MS. ΠΡΟΣ and ΜΡΟΣ.

493. σφάζει in the present was originally read; and Pfl., q.v., retains and defends it. But see P.

495. ἔξαμηχανῆσομεν is not elsewhere found. But it does not therefore follow that it should be rejected. It may even be that Euripides, who had been harping on ἀμήχανος, coined the verb for the occasion. ἀμηχανοῦμεν occurs just above. If emendation in such a case were necessary, that of Matth. would be the most appropriate to the passage, μηχάνην εὐρήσομεν. Pfl. μῆχαρ ἔξευρήσομεν. Herm. ὅξν μῆχαρ ησομεν. The latter is rashly ingenious. Besides, μῆχαρ is an Æschylean word. Cf. Æsch. *P. V.* 606, where MSS. reading, τι μὴ χρὴ τι φάρμακον νόσου, has been amended to,—τι ΜΗΧΑΡ [ΜΗΧΡΗ] Ἡ τι φάρμακον νόσου.

498. κείχμεσθα was the orig. reading. κεισμεσθα Matth.

504. Nearly all agree in reading αἱρεσθαι for the original αἰρεῖσθαι. So, in 986 and 991 occur νέκος ηράμην and δυσμένειαν ηράμην. The two words are often confused in writing: otherwise there would be no sufficient objection to the old reading.

529. This line has a cretic ending: cf. 640. Since in *Phoen.* 573 occurs πῶς δ' αὖ κατάρξει θυμάτων, for which most MSS. read κατάρξεις: Elm. would therefore suggest κατάρχετε in the present passage. But he doubts. [P. appears to suggest κει κατάρχεσθαι δοκεῖ.—B., καὶ κατάρχεσθαι δοκεῖ, me placet sacrificari].

541. Elm., whom Pfl. followed, wrote Ἡράκλειος, which he takes as an adjective of two terminations, quoting in justification *Orest.* 1512, ή Τυνδάρειος πτᾶς. B. would suggest Ἡρακλέους πέφυκας.

557. ἀδελφὸς δ' is given, after Barnes, by most others except P. So δὲ has been proposed in 437.

567. This speech is by a large majority of editors assigned to Demophon; orig., to Iolaus; and by Hermann, Matth. and B. to the Chorus. These last believe that Demophon left the stage finally at 473. But, had that been so, would Iolaus in 488 and 493 have spoken

of Demophon as δδε? Demophon probably remained on the stage till his final speech ended at line 573.

573. The orig. reading was πρόσφθευμά μοι, which P. retains, regarding μοι as hortative. The objection to μοι is that the following line ends with μοι, which probably crept thence into the line above. However, the two lines are spoken by different people. For μοι Tyrwhitt would read σύ.—πρόσφθευμα in the singular does not elsewhere occur in Euripides, except perhaps in a doubtful passage, *Troad*. 777 (al. πρόσπτυγμα): hence the emendations ὑστατον προσφθευμάτων, and ὑστροις προσφθέγμασι have been proposed.

601. For κόρην Elm. wrote κόρη. It might be either. See the numerous examples qu. by Elm.

602. The orig. reading was δύεραι, which Barnes emended to λύεραι, “Joanne Miltono suffragante.” The alteration from Δ to Λ is trifling.

611. For ἀλλαν, ἀλλον γ' was the orig. reading. The reading in the text gives the more suitable meaning.

613. ἐφ' υψηλῶν, B.

614. The η of ἀλήταν breaks the metre. Elm. therefore writes ἀλάταν, while some transpose the words of the line. Elm. would like to suggest τὸν δὲ πένητ' and P. τὸν μέλεον δ', and Boeckh τὸν δὲ πλανῆτ': while Pfl. after Hermann writes τὸν δ' ἀλίταν, saying that the notion of wrong-doing is transferable into that of misery. He would suggest τὸν ἀλίσσοντ'.

618. The reading in the text is that generally accepted for the orig. μὴ προσπιττών τὰ θεῶν ὑπερ: but different editors give slight variations from it; for which see Pfl.

627. εὐγένιας is an emendation for ἀδελφῶν, which is probably the error of a transcriber, who was thinking partly of the πατρὸς which he had just written, and partly of the ἀδελφοί for whom Macaria had offered her life. See an interesting note of Elm.

634. The orig. reading was συνεσχόμην, and is retained by Pfl., who asserts that it can be, while Elm. maintains that it is not, used passively. In *Hippol.* 27 is Ιδοῦσα Φαῖδρα καρδίαν κατείχετο ἔρωτι passive?

640. Porson, whom Pfl. follows, wrote νῦν σωτῆρ, to avoid the cretic ending. (Preface to the *Hecuba* p. 34.) Cf. 529.

649. σ' ἔχρην was the orig. reading. Cf. 706.

652. προσθίξεις is the orig. and is retained by Pfl.

658. *γῆσμεν*, after Herm., Pfl. and most others. But P. retains the original *τῆσμεν*.

661. To avoid the double question (which however is a common construction) Musgrave punctuated *ἄταρ τί;* and Elm. in Append. conj. *πάτην τὸν ἀπέστι.* Cf. 712.

669. *αὐτὸς* for *ἄλλος* was conj. by Elm.

673. For *πέλας* the orig. reading is *ἔκαστ*, which Pfl. retains and defends as implying "that the sacrifices might not be in the way." But we do not know whether it was the custom to place the victims *ἔκαστ* or *πέλας*. B. would suggest *καὶ δὴ...ἔκαστ*, = *πέλας*.

680. *ταῦτα*, orig.

685, 6. *σθένοιμι* and *σθένοις*, orig.

693. Elm. and others punctuate with a comma after *μενδόντα*.

694. Elm. of his own idea wrote *ὅπλατης*.

706. Elm. altered *χρῆ* to *χρῆν*, on the ground that *χρῆν* is "solenné in reprehensionibus." Cf. 649.

710. Elm. quotes many instances of *λειπεῖν* being written by mistake for *λείπειν*, and thinks that *λειπεῖν* may be the right reading here. But the aorist marks the promptness and finality of the action.

712. Elm. punctuates *τι δ'*; and P. *τι δ'*, *ἢν θάντος στ'*; But *τι* is here adverbial; and the question is not strictly double as in 661.

721. It was proposed without reason to change the second *ἄ* to *ἐν*.—*συγκρύπτων* for *σὸν κρύπτων* is orig., and retained by most editors, apparently with reason.

736. *σὺ ταῦτα*, orig.

743. *οἶος*, for *οἴος*, wrote "tacite Barnesius," Elm. The sentence would so be simplified; and the only, but a grave, objection to this reading, is that *οἶος* occurs nowhere else in Eur. and only once in Sophocles, *Ajax* 750, *οἶος Ἀτρειδῶν δίχα*.

750. *φαεσίμβροτοι*, orig., Pfl., P. and others. Against the old reading is the fact that the sun is not often called *θεὸς* without epithet. Pflugk however gives instances where it is the case. In favour of the *-α*, we have the fact that adjectives are often thus piled on to one only of two nouns, as in the epithets of Salamis, *Ajax* 134.

751. *ἐνέγκατ'*, orig., and Pfl.

752. For *λαχήσατε*.—Pfl. would suggest *λαγχη δ' ἵτω*, saying (without reason) that it is absurd to tell the sun to take tidings to Athena.

754. *γλαυκῷ τ'*, *ἐν Ἀθηνα*, orig., Elm., B.

755. Hermann reads *μελλεῖ*, which makes Iolaus the subject.

765. The orig. reading is καὶ λεύσιμον Ἀργος, i.e., Argos deserves to be stoned. Cf. *Ag.* 1118, θῦμα λεύσιμον=sacrificium execrandum.—Pfl. reads κελεύσιμον Ἀργος, understanding δν, accusative absolute, "jubente." But Elm. writes ἀλγος for Ἀργος, observing that the words have also been interchanged in Eur. *Suppl.* 737.

769. The original reading is ΠΟΤΑΝΕΙΤΕΜΟΤ ΦΑΝΟΤΝΤΑΙ. This, as Elm. observes, cannot be what Euripides wrote, (1) because ποτε occurs twice in the clause (2) because δν with the future indicative is a solecism in Tragic Greek. To emend this with certainty is impossible, since we do not know the sentiment that Eur. wished to express; nor whether, for instance, Θεοι or Ζεὺς was intended to be the subject of the remark.—For the numerous attempts to emend, see Pflegk. Equal in plausibility to that given in the text, is πρυτάνεις ἐμοι, Musgrave.

774. The orig. is δορύσσοντα, "hasta pugnatrum," which would be fut. part. of δορύσσω. Cf. Pfl., who quotes Eustathius, but reads δορίσσοντα, present.

777. The orig. is ἀλλ' ἔπει τοι πολύθυτος αἰει, for which Elm. and Pfl. substitute ἀλλ' ἔπι τοι. For ἔπι τοι cf. Soph. *El.* 360, ἔφ' οἷς νῦν χλιδᾶς, "on the ground of"; and *Odyssey* xxiv. 91, ἔπι τοι κατέθηκεν ἄεθλα, "in honour of." B. takes ἔπι and κρανεται together.

778. For λήθει, the old reading was κεύθει. Both are supported by MSS., and the latter would mean "neque latet=neque celebratione carent."

780. For νέων the orig. reading was νᾶῶν, which might stand at the beginning of a line, quantity notwithstanding. See Elm.

781. The orig. was δέ γ' ἐπ' δχθψ, for which many editors read γᾶς δχθψ with Pfl.

785. Elm. considered τῷδε "frigidum," and wrote τούσδε.—"λέγειν τε τῷδε Jacobsius conjecturâ pereleganti." Pfl.

788. Elm., who cannot put up with διήλασεν, would read διήρυσεν or διήγαγεν.

793. οὐν and ἔτι are emended from the orig. οὐκ and δδε, since Iolaus, having left the stage, cannot be spoken of as δδε.—B. gives εἰσων δδε, "huc redibit," on the ground that εἰσων and ἔστων are so often interchanged; cf. 386. But δδε can scarcely bear that meaning.

799. The orig. σημαλνει is retained by Pfl. and P., but Elm. suggested the future as more appropriate, and on the ground that copying

clerks frequently wrote present for future; especially in “*verbis liquidatis*” Cöbet, e.g. *κτείνω, φθείρω, κ.τ.λ.*

801. Elm. wrote ἐκτείνονται, “productos,” intransitively, in the sense of ἐκτείνοντα σεαυτόν.

805. After Heath, Elm. and Matth. print εἰδόσαμεν without stop, and indicate lacuna, which Elm. would fill by καὶ τὰς Μυκηνὰς αὖθις εἰρήνην ἀγειν; of which line, he says, the καὶ τὰς M. in the next line is a reminiscence. But P. rightly thinks the lacuna unnecessary: and that with καὶ τὰς M. should be supplied the μὲν which is requisite for the thought, though the metre has no room for it.

822. For βορεῖλων Paley thinks βοτεῖλων is possible: since (1) βορ and βοτεῖ are interchanged in Aesch. *Suppl.* 665, (2) λαμῶν in the plural would scarcely be used of Macaria only. The suggestion is plausible, especially as (1) the sacrifices in question seem to have been made by the μάντεις in both armies; and (2) a *human* sacrifice would have demanded some explanation or apology from the narrator, though for obvious reasons the name of Macaria would still have been suppressed.

824. Elm. and Pfl. have note on the spelling of πλευραῖς, which Elm. would write πλευροῖς.

828. θέλειν is accepted for the orig. θελών. If θελών, the μὴ may still stand.

833. Accepted for the orig. πόσον τινά τιναγμὸν, “shaking.” Besides the faultiness of the metre, τιναγμὸν is not found, except once in Greg. Naz. It was objected to the reading of the text, that the two nouns mean much the same thing. But Elm. compares Aesch. *Persae*, 426, οἱμωγῇ δ' ὅμοῦ κωκύμασιν κατεῖχε πελαγίαν ἄλα.

834. μέν νῦν is accepted for the orig. μὲν νῦν, which P. retains, (probably accidentally).

837. μάχη was altered by Elm. to μάχη, on the ground that Eur. intended to write the familiar phrase, which occurs in Thuc. IV. 43 and elsewhere, καὶ τὴν ἡ μάχη καρπέρα. But, surely, as Pfl. suggests, slight variation is more probable and poetical than a direct reproduction.

838. The reading in the text is generally accepted for the orig. τοῦ κελεύσματος.

845. P. would suggest ἔσβῆσαι.

848. λέγοι μὲν ἄλλος was the orig.

854. ὑπὸ was orig. for ἐπὶ, which was suggested by Elm.

856. Elm. wrote παιδά θ' for γ', after Reiske.

884. The orig. was *κρατοῦντα*, which might possibly, with Hermann, be explained by the idea of seeing Eurystheus in the mind's eye, in both conditions. But it is impossible that active can be put for passive. Among other suggestions are, *πιγνούντα*, *κλαλούντα*, *πρὸ τοῦ μὲν οὐ, ἀκρατοῦντα*. The last is the text of Musgrave and Bothe.—P. would suggest *κρατοῦσα τῇ σῇ*. Elm. rightly thinks that some such word as *βλέποντα*, in the sense of *ξῶντα*, would be most appropriate: and of many suggestions writes that they are "Sardi venales, alias alio nequior."

888. For *μοι* Porson conj. *δμοῦ*. (*Advers.* p. 274.) The orig. was *μοι*.

890. *ἐλευθερώσειν*, Porson and Elm.

893. *δαι* for *δαιτι* was orig. Pfl. after Hermann writes *Ἐν τε δαιτεῖς* (for *Ἐνεστί*).

894. *τ'* is Elm. emend. for *δ'*, since the *δέ* in 895 corresponds to *μὲν* in 892. But the other editors, including P., retain *δέ*. And the double *δέ* is common enough.

895. *ἀρά*, as printed, "sacrifices sense to metre," P. But it must be taken as a strong *ἀρά*.

899. Elm. would prefer the *o* as in *Or. 175, ὑπνοδότειρα*. But all agree in *ω*, metri gratiâ.

903. "In three MSS. *σε* is not found." B.—*μή γε*, Hermann.

912. *φεύγω*, "rejicio," is the emend. of Elm. for the orig. *φεύγει*, "aspernatur." Reading *φεύγει*, Matth. and P. take the clause *ὡς τὸν...κατέβα* as the subject of it. But others take Heracles as the subject.

919. P. for *τὰ* would read *δέ*, with great plausibility.

924. The text is accepted for orig. *ἔσχε δ' ὑβρεις*, which is against the metre. Elm. wrote *ἔσχεν δ' ὑβρις*. But can *ἔσχεν* be used absolutely in the sense of *cessavit*? Cf. Thuc. I. 112, *πολέμου ἔσχον οἱ Αθηναῖοι*. See Elm.

925. Pfl. retains the orig. *βιαλως*. Matth. reads *πρὸς δίκας βιαλως*.

932. Accepted for the orig. *πολυτόνων σὺν δοπίσιν*.

933. For *τῆς τύχης* B., from 3 MSS., reads *τῆς δίκης*. For *πόλν*, Jacobs sugg. *πόλις*. Pfl.

935. Since *τύχας* was the orig. reading for the now accepted *τύχη*, Elm. would suggest *τύχης*.

937. The orig. *ἔστασαν* is retained by Matth. and B., who refer, for the active use, to Hom. *Π. Μ. 56; Od. Γ. 182, Θ. 435*.

950.  $\tilde{\nu}\delta\rho\alpha\tau\epsilon\theta\eta\rho\alpha\tau'$  is suggested by P., to supply the connecting  $\tau\epsilon$ , and since the Nemean lion is elsewhere called  $\theta\eta\rho$ .

959. Elm. after Reiske with Matth. alters  $\chi\rho\eta$  to  $\chi\rho\hat{\eta}\nu$ .  $\chi\rho\hat{\eta}\nu$  gives the general statement of a permanent law; while  $\chi\rho\eta$  applies only to the particular case. Cf. 968, 969, and *Med.* 573.— $\chi\rho\hat{\eta}\nu$  and  $\chi\rho\eta$  were often interchanged by transcribers, and may have been in the present passage.

961. Altered by Elm. to  $\omega\nu\kappa\,\xi\sigma\tau\iota\,\delta\sigma\iota\sigma\sigma$ , to be like *Iph. T.* 1037. The change is not great, but not necessary.

971. This line is more usually punctuated  $\delta\kappa\eta\eta\tau$ ; The sense of  $\omega\nu\kappa\hat{\eta}\nu$  is at any rate affirmative.

981. Musgrave, with whom Hermann agrees, conj.  $\kappa\alpha\sigma\gamma\gamma\mu\omega\tau\tau\sigma\pi$ . Pfl.

987. Accepted for the orig.  $\eta\delta\eta$ . But Elm., on the ground that H and OF are often interchanged, wrote  $\omega\eta\delta\eta\tau\alpha$ , “no indeed,” quoting many similar passages.

995.  $\delta\omega\sigma\alpha$  is accepted for the orig.  $\delta\eta\omega\sigma\alpha$ , which Elm. retains, quoting from Strabo IV. p. 183 a line of the *Prometheus* Λύμενος,  $\beta\alpha\lambda\lambda\omega\eta\,\delta\eta\omega\sigma\epsilon\iota\ldots\sigma\tau\alpha\tau\delta\omega$ . In Homer,  $\delta\eta\delta\omega$  is *to kill: after him, to ravage*, as in *O.C.* 1319, δ.  $\delta\sigma\tau\iota\,\pi\upsilon\tau\iota$ .

1006. Emended from the orig.  $\delta\omega\gamma\eta\eta\tau$ .

1011. For  $\kappa\alpha\theta\alpha\epsilon\iota\tau\iota$ , the orig.  $\kappa\alpha\theta\alpha\omega\tau\iota$  is by Pfl., P. and most others retained. But Elm. would here, as in 228, write the infinitive.

1014. The text is accepted for the orig.  $\pi\rho\delta\,\ddot{\alpha}\gamma'\,\epsilon\iota\pi\alpha\tau$ , though Elm. edited  $\pi\rho\sigma\epsilon\iota\pi\alpha\tau$ . Probably the  $\pi\rho\delta\iota$  was added in the margin by some reader who wished to explain that  $\ddot{\alpha}\gamma'$  was to be taken in the sense “quod attinet ad.” Euripides *never* begins a line with a tribach, unless it is one word, as *Ict.*, “Ακαμας, Ιόλαος: excepting only with prepositions, as *Or.* 898,  $\epsilon\pi\iota\,\tau\omega\delta\epsilon$ , *Herc. F.* 940, *Alc.* 375. Elm.

1029.  $\mu\epsilon\dot{\iota}\sigma\omega'$  is the orig. reading, and so P. But Elm. and most editors read  $\mu\epsilon\dot{\iota}\sigma\omega\eta$ , neuter: a change which is not necessary.

1038.  $\eta\delta\omega\mu\eta\tau$  is accepted for the orig.  $\eta\delta\mu\eta\tau$ . But Heath would read  $\eta\delta\omega\mu\eta\tau$ .

1039.  $\kappa\rho\epsilon\iota\sigma\omega$  is accepted by all after Matth. for the orig.  $\mu\epsilon\dot{\iota}\sigma\omega$ : which nevertheless might stand.

1050. Elm. suggested  $\pi\upsilon\tau\iota$  and Heath  $\lambda\mu\sigma\omega$ .

1053. The orig.  $\tau\alpha\hat{\iota}\tau\alpha$  is usually retained. But P. edits  $\tau\alpha\hat{\iota}\tau\alpha$ .

## EXPLANATORY NOTES.

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*Abbreviations.* Tr. = translate. Qu. = quotes. N. = see Critical Notes. Elm. = Elmsley. Pfl. = Pflugk. P. = Paley, B. = Bothe. Matth. = Matthiae. L. and Sc. = Liddell and Scott's Lexicon, Sixth Edition, 1869.

Observe that occasionally the more advanced part of a note is enclosed in brackets, thus [ ].

A Critical Note is *only* referred to when the variation in question is of exceptional importance.

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2. Translate *either*  $\tauο̄is$  πέλας πέφυκε ἀνήρ, “is a man born for the advantage of his neighbours.” Cf. *Iphig.* A. 1386 πᾶσι γὰρ μῆται τούτῳ ἔτεκε, οὐχὶ σοὶ μόνη. *Lucan. Phars.* 2. 383, non sibi sed toto genitum se credere mundo. *Or*, with Pfl., πέφυκε ἀνήρ δίκαιος τοῖς πέλας, “just to his neighbours.”

3. ἀνειμένων. Cf. the adverbs ἀνέδηρ and ἀνειμένως. Tr. lucro deditum, Elm. lucro effusum, B. The idea is, “so much freed from restraint that you give yourself up to one thing only;” it is almost a metaphor from driving with loosened rein. Notice ἀνειμένον εἰς.

4. πόλει, a state.—*καὶ σ. βαρὺς* = “et in vitae commercio gravis;” referring to *private* business as distinct from πόλει. For διλλάσσειν, cf. v. 12. Συναλλάσσειν = “to bring into dealings;” hence, to have dealings with. For construction, Pfl. qu. Eur. *Frag. Incert.* CXLV., προσομιλεῖν ἡδιστος.

5. δριστος = “fructuosissimus,” B.—For οὐ λόγῳ, cf. *Prom.* 336, ἐργῷ κοὐ λόγῳ τεκμαρομαι, *Hdt.* v. 24, τοῦτο δὲ οὐ λόγοισι δλλ' ἐργοισι μαθών.

6. *αἰδοῖ* implies partly the noble shame that avoids shame and is equivalent to *self-respect*: and partly the feeling of pity for others which is produced by that self-respect. See note on *αἰσχυνή*, 200. Cf. also 43, 101, 460, 813, 1027, 1038.—τὸ συγγενές=τὴν συγγένειαν: cf. *Prom.* 39, τὸ συγγενές τοι δειπνὸν ηθὸν δημιλα.

7. With ἔξδν (nominative or accusative absolute) supply *μοι*. Cf. *Prom.* 648, ἔξδν σοι γάμου τυχεῖν μεγίστου, and *Thuc.* IV. 20, ἔξδν ὑμῖν φίλους γενέσθαι.

8. For *μέρεσχον πονῶν* 'Ηρακλέει, dative of person, with partitive genitive of the thing, cf. 627, 665, 688.—For *εἰς ἀνὴρ*, “was the one man who,” cf. *Trach.* 460, *πλείστας ἀνὴρ εἰς* 'Ηρακλῆς ἔγημε δῆ, *Orestes*, 743. Pfl.—'Ηρακλέει, the uncontracted form, is found *only* here and in 988. Notice the genitive in 541.

10. ὑπὸ πτεροῖς. For ὑπὸ with the dative, which is used by the poets, and implies dependence, cf. L. and Sc., ὑπὸ B. II. 2. For ὑπὸ πτεροῖς, Pfl. well quotes Plat. *Legg.* 814, B.

11. τὰδε=“even these,” pointing at them.—Cf. Ar. *Ecccl.* 412, ὄρατε μὲν με δεόμενον σωτῆρας.

12. γάρ. Notice that γάρ is most frequently used to introduce a fuller explanation of a preceding brief statement: cf. 17. Observe the instances of γάρ in *Thuc.* I. 1.

ἀπηλλάχθη, “had been set free from.” ἀλλάσσω=“to make other than it is, and so, to exchange.”

13. ηθελε here=ἐθούλησο. Cf. 63 and 134, where *βούλει* is used.—κταφεῖν, aorist, =“to kill at once, and have done with it.”

14. ἔξέραμεν. Neither this word, nor any other compound of διδράσκω, occurs elsewhere in Tragedians, except in *Ajax*, 167, ἀπέδραψ. διδράσκω is the regular word for *runaways*, esp. slaves. Cf. 140, δραπέτης. Cf. *Thuc.* I. 126, VI. 7, ἐκδιδράσκουσι. Elm. It is not a dignified word.

14, 15. Tr. “Country is lost, but life was saved.”

15. φεύγομεν. For this common use of φεύγειν and ἔκπλιπτειν=“to be banished, to live as exiles,” cf. 186, 190, 222, &c. So ἐκβάλλειν=“banish.” (Cf. Madvig, *Gk. Synt.* § 110. a. R. 2.) For the exile of the Heracleidae, cf. *Hdt.* IX. 26, 'Ηρακλείδας τῶν φάσι, &c.

16. ἔξορίζειν in 257=“to put beyond a boundary, to banish;” but here is used only with accusative of motion towards. δρίψω strictly means to make a δρός, and so to pass through something that constitutes a δρός. Cf. *Med.* 433, διδύμους δρίσασα πόντου πέτρας, *Aesch. Suppl.*

553. πόρον κυματίαν ὀρίζει. [B. would translate ἐξ. sc. ἀντρός.] Cf. *Ion*, 1459.

18. ὕβρισμα = “a piece or instance of ὕβρις;” i.e. a violent outrage on the person. Cf. 280.—ἡξ. = “has thought fit.”

19. ἀδρυμένους, sc. ἡμᾶς ὅντας.—πυνθάνοιτο, optative denoting the indefinite notion of “from time to time.”

20. χθονὸς = “from that land.”

21. οὐ σμικρὰν is to be taken as one word.—προτείνων = “holding out, minaciter ostentans.” [Elm. qu. Hdt. IX. 4, προέχων μὲν τῶν Ἀθηναῖν οὐ φιλίας γνώμας, where προέχων, he says = προτείνων: but it can also be taken as = “having first in his mind the fact that”...]. See N.

22. θέσθαι. See L. and Sc., B. III.

23. τὰς' ἔμοῦ = τὰ ἀπό μου. Cf. *Troad*. 1154, τὰς' ἔμοῦ τε κάποιοῦ. Cf. Eur. *El.* 280. Pfl.

27. Note the meaning of πράσσω as distinct from ποιέω.

28. For δκνῶν, cf. 245: in both cases, it is used of reluctance as arising from *shame*; but often as arising from *alarm*.

29. ἔστιν = “is no longer in existence;” ἔστι so accented has either this meaning or = ἔξεστι.

30. ἥμινε. Aor. I.

31. δὲ = “and.” So also in 39, &c.

32. Marathon was noted for its special worship of Hercules. A temple of Hercules at Marathon is mentioned by Herodotus VI. 108. See also Pindar, *Ol.* 9, 134; 13, 157. In the latter passage, Marathon is complimented as being λιπαρά.

σύγκλητον χθόνα. Cf. 80, 81.—Marathon was of course in Hellas of which they were τητάμενοι, = “in act of being bereft;” but he goes on to say why they hoped for hospitality there.

33. ικέται προσφελῆσαι = “as suppliants to the effect, or, with the petition, that they may aid us.” The infinitive is explanatory, and quotes the supplication. See notes on 178 and 345. For βάμιοι, cf. 196, 238.

θεῶν = “Zeus,” cf. 79.—καθεξόμεσθα = “consedimus;” aorist.

35. The διστοι πτῖδες were Demophon and Acamas. But A. takes no part in the action. See the note on 119.

κατοικεῖν = “to dwell in;” but κατοικίσειν = “to colonize.” Cf. 46. See also *Act. Apost.* vii. 4, τότε ἐξελθὼν κατώκησεν ἐν Χαρράν κάκεῖθεν ... μετάκισεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε. (In

this passage the subject of the first clause is the object of the second. Notice the attraction of *els*).

36. *λαγχάνω* is either used, as here, absolutely; or, with infinitive; or, with partitive genitive, as in Eur. *Suppl.* 1086, διπλοῦ βιοῦ λαχόντες.

37. *τοῖσδ'* = "to these children here." For the relationship, see 207.

38. *τίνεδε δδόν* = "hanc migrandi vicem" = "in this manner;" not, "along this road." In either case, the accusative denotes extension. Cf. *Andr.* 1125, εὐσεβεῖς δδούς ἥκοντα. On the adverbial accusative, see Madvig, *Gk. Syntax*, § 31 d.

39. *δυοῖν γερόντων*. Iolaus, and Alcmena the mother of Hercules. Iolaus is said to have been the son of Iphicles, who was the half-brother of Hercules. Euripides does not mention this; probably because the reference to such relationship would make the difference between the ages of Iolaus and Alcmena seem too great. Perhaps Eur. was not even aware of the relationship. [Pfl. suggests, *Prooemium* p. 8, that Eur. thought that his audience, in time of war, and in a play written for a temporary purpose, would not trouble themselves about such minute points as the omission of mention of relationship, or the improbability of Iolaus being old enough to be fitly called *γέρων*.]

40. *καλχαίνων*. Notice the construction: nominativus pendens. Translate, "pondering." See Bothe's note, and L. and Sc. Cf. *Anfig.* 20, *καλχαίνοντος* ἔπος.

41. *τὸ θῆλυ γένος*. But legend says that Heracles had seventy-two sons and only one daughter, Macaria. Pfl. *Prooemium*, p. 7.

42. *ἔσωθε*, more commonly *ἔσωθεν*, strictly meaning, "from within," here = "regarded from within," and so, "*within*."—*ὑπηγκαλισμένη*, passive, = "having them clasped in her arms." The same construction as that used with verbs of clothing; which put into the accusative the thing worn. *ὑπαγκάλισμα* is a common word in Trag. In *Cyclops*, 498, is *ὑπαγκαλίζων*, active.

43, 44. "Since we are ashamed that young girls, who are maids, should approach a crowd and stand at an altar." The latter verb is intransitive, and therefore probably the former also. But *πελάσειν* is more frequently causal. Cf. *Prom.* 155, *Alc.* 230, *βρόχῳ δέρην πελάσσου*. But cf. 288 of this play.—*βλάσος* here and in 122 is used of the chorus: but note that the meaning is often "a crowd of troubles;" as in

the phrase *οὐχον παρέχειν*. In *Ion* 635, *οὐχον τε μέτριον*, the passage will bear either of these meanings, though the latter is preferable.

45. οἱσι πρεσβεύει γένος = “who are eldest in birth;” but in 479, *πρεσβεύειν γένον* = “to act as ambassador for the family;” and in *Aesch. Eum.* 1. *πρεσβεύω γαῖαν* = “give the first rank to.” There are hardly any instances of *γένος* in the sense of *birth*: but Pfl. qu. *Iliad* O. 182, *γενέη προτέρους*. [Some would propose *γόνος*: but this is used only in the sense of *proles*. Elm.]

48. ἐμῶν, emphatic, from its position at the end of the line, = “of mine (since there is none other).”

49. The name of the κῆρυξ is not mentioned in this play; but in *Iliad* O. 636 he is called Copreus.

50. ἔφ' ἡμᾶς = “quite up to us.”—οὐ, i. e. Εὔρυσθεως.

51. ἀλῆται, cf. 224, 318, 364, 515, = “exiles” in Trag.; in *Odyssey* is only used of *beggars*; in *Iliad*, not at all.—ἀπειτερημένοι, defrauded, unlawfully deprived of: a sense which this word always carries. It sometimes takes the accusative, as *ἀφαιρεῖσθαι* in 162.

52. ω μῖος, cf. 76, ω τάλας: nominatives, because these are meant as statements of facts, not as exclamations. Abstract for concrete; so in *Med.* 1323. Cf. use of *scelus* = “scoundrel,” in Plautus and Terence.

53. δὴ intensifies πολλὰ, as though it were a superlative.—δς, here and in 57, is used with indicative where *qui* in Latin would take the subjunctive; = “δοκεῖ.”

54. ἤγγειλας, frequentative.—κακὸν is so far removed from πολλὰ that it makes a fresh statement—“many messages, and all bad.” Cf. the use of *tāde* in 11.

55. Tr. I suppose you think that the post you here occupy is good.—The ἔδρα is the altar of Ζεὺς Ἀγοραῖος, cf. 70. [Elm. gives numberless references for δὴ πονοῦ = “I suppose,” “no doubt.” Pfl. qu. Xen. *Anab.* VI. 3. 26, νομίζοντες καλὸν ἔχειν τὸ χώριον.]

58. τὴν σήν, contemptuously, as in 284, and often elsewhere, = “that of yours, that of which you make so much.” Cf. *Hippol.* 113, τὴν σήν Κύπριν, *Antig.* 573, τὸ σὸν λέχος, *Philot.* 1251, τὸν σὸν φόβον. [But not so in 99.]—For the phrase πάροιθεν ἀντὶ Εὔρυσθεως, Pfl. qu. *Hippol.* 382, ἡδονὴν προθέντες ἀντὶ τοῦ καλοῦ. ἀντὶ in either case is superfluous.—Observe that πάροιθε, “before,” here = *in préférence à*. It is also possible to connect πάροιθ’ αἰρ. closely together as = προαιρήσεται.

59. μοχθεῖται, neuter, here used almost actively. So in Eur. *El.* 64, *Hec.* 815.

For δύστασθαι εἰς Ἀργος cf. Xen. *Anab.* I. 2. 24, την πόλιν ἔξελιπον εἰς χώριον δχυρόν. Pfl.—For λεύσιμος δική cf. 765 (various reading in N.) and *Orestes* 614.

61. οὐ δῆται = "nay surely."—For βωμὸς, the altar of Zeus Ἀγραιός, cf. 70, 79, 121, 238, 341.—[But legend said that they fled πρὸς τὸν Ἐλέουν βωμόν. B.]

62. ἐλευθέρα, possibly predicate.

63. Cf. 173, σὲ ψυχὴν ἔταρει.—Also *Herc. F.* 401, θνατοῖς γαλακταῖς τιθεῖς ἐρεποῖς. Pfl.—The construction is the σχῆμα καθ' ὅλον καὶ μέρος; the second accusative being one more closely defining the meaning of the first. Madvig, *Gk. Synt.* § 31. a. R. 2.

64. οὗτοι γε = "surely you will not."

65. γνώσει σύ = "we will soon see about you." Cf. 269.—P. refers to *Choeph.* 305, Eur. *Suppl.* 580.—Μάντις δ', &c., implies that the herald is going to use force.—For the accusative of respect, τάδε, cf. Plato *Apol.* 18 B, τὰ μετέωρα φροντιστήν. Pfl.

66. ἐμοῦ ζῶντος, "at any time in my life," is the genitive absolute in the sense, to which it can generally be referred, of the time at which a thing happens.

67. ἀπαιρε, used intransitively, = "depart." But in *Cyclops* 131, ἀπαιρωμένος χθονός, it governs the genitive.—With this word, Copreus throws Iolaus to the ground. Cf. 75.

68. νομίζων, see N.—οὐπερ εἰσὶ = "whose they are."

69. δαρδὼν, Doric and Tragic for δηρδὼν: usually in bad sense. But here, as B. rightly thinks, the natives of Attica are addressed as αὐτοχθόνες, and the sense is complimentary.

70. ἀμύνεται is here used absolutely, as in Ar. *Vespae* 197. But cf. 164, 302 of this play. The usual construction is as in *Herc. F.* 219, τοιαῦτ' ἀμύνεθ' Ἡρακλεῖ.

ἀγοραῖον Διός. Probably there was a temple of Zeus in the Ἀγόρᾳ at Marathon, as well as at Athens. In every Ἀγόρᾳ were altars of Zeus and of Hermes Ἀγοραῖοι. Cf. Hdt. v. 46, ἐπὶ Διὸς Ἀγοραῖον βωμόν. Cf. *Eum.* 973, *Ag.* 90.

71. βιαζόμεσθα. Notice the passive use; and cf. *Antig.* 66, and 1073. P.—στέφη. Cf. 124.

72. Nominatives in apposition.—*re, καὶ* = “quum, tum;” the *καὶ* clause being, as usual, the more important.—*ἀτιμίᾳ*, (=“infamy” in its technical sense, for which see L. and Sc.) is a strong word. Tr. “disgrace to city and dishonour to gods.”

74. *ἔστηκε* has often nearly the meaning of *ἐστι*. Cf. 400 and *Ajax*, 200, *ἔμοι δ' ἄχος ἔστακεν*.—*πολαρ σ.*, almost a double question: “will it not soon reveal a disaster, and of what kind will that disaster be?”

75, 76. dochmias express great excitement.—*ἀμαλόν* = “ἀπαλδν, ἀσθενῆ,” Hesychius. See P.; who qu. *Iliad* 22, 310, *ἄρνα ἀμαλήν*, and *Od.* 20. 14.—For *χύμενον*, which is aorist of *χέω*, B. qu. *Aeneid*, IX. 164, *fusique per herbam*.

77. *ἐν γῇ=εἰς γῆν*. Pfl.

78. Notice how the three pronouns are in emphatic juxtaposition.

79. *τὰ προβώματα*. Cf. *Ion*, 376, *προβώματος σφαγαῖσι μῆλων*.

80. See N.—*τετράπτολιν*, cf. 32: a name applied to four adjoining *δημοτοί*, of which Marathon was one. Their names are given by Strabo, (qu. in Elm.), *Οἰνόην Μαραθῶνα Προβάλινθον καὶ Τρικόρυθον*. Cf. Ar. *Lysistr.* 285. [See Pfl. *Prooemium* p. 6.] The meaning of the entire question of the chorus is, Did you come by land or by sea?

82. *πέραθεν=ἐκ τοῦ πέρα τόπου*. B.

83. *κατέχετε*, used here intransitively = come down to the coast from the high seas; or, possibly, one may supply *τὴν ωῦν*, or *τὸν δέ τὸν τόπον*. It is present tense for past, as Pfl. remarks, quoting *Aen.* VII. 196, *advertitis aequore cursum*.—Cf. Thuc. VII. 33, *κατίσχουσιν*, IV. 42, *κατασχήσουσιν*.—*κατασχεῖν* is more usual in this sense than *κατέχειν*; and in fact *κατέσχετε* is the old reading, altered metri gratiâ. See P.—Cf. *Ion*, 551, *προξένων δ' ἐν τού κατέσχες*;

*Εὐβοΐδα*. Cf. Hdt. v. 102, *ἥν γὰρ δ' Μαραθῶν ἀγχοτατω τῆς Ἐρετρίης*. Elm.

84. *νησιώτην* is used disparagingly. Cf. *Rhesus*, 701, and *Androm.* 14, qu. by P.—So also *τρίβω*, in the sense of *terere*, to wear out or to waste.

85. *ἐκ Μ.*, as if he said “from proud Mycenae.”

87. *ἀνόμαζε*. Imperfect for aorist, metri gratia. See examples in P.

88. *παραστάτην*. Cf. 216, and Xen. *Cyrop.* VIII. 1, 10, *παραστάτας καὶ ἐπιστάτας*, “sidesmen and supporters.”

89. For *ἀκήρυκτος* in another sense, see Xen. *Anab.* III. 3, 5, *τὸν πόλεμον ἀκήρυκτον εἶναι*, of a war in which no parley with the

enemy was to be allowed; and other exs. in L. and Sc. Cf. Verg. *Aen.* 7, 196, *auditique advertitis*.

90. *τοῦ = τίνος* = “whose?” [possibly = “why?”].

91. *κομίζεις*. If *κομίζων* is read for *νομίζων* in 68, it would bear its not uncommon meaning of carrying off as booty, as in *Oed. Col.* 1411: but not so here.

94. *σέθεν*. Addressed to the Choragus, as the spokesman of the chorus.

95. *τί χρέος* = “what is the matter?” = *τί χρῆμα*; Cf. 633, 646, 709. [But Pfl., after Matth., would render “what do you want?”] Strictly it is an accusative of respect. A fuller phrase occurs in *Orestes*, 151, *ἐφ' δ τι χρέος ἐμόλετε*. Cf. *Aesch. Ag.* 85.—*πόλεος* alludes to the *έκκληστα*.

96. *μελόμενοι*, “having a care:” cf. 354, *μέλονται σου*. Cf. note on *μέλειν*, 711.

97. *μήτ' ἐκδοθῆται*, sc. *μελόμενοι*.

99. *τοῖς σοῖς* is used tauntingly, to mimic the *τῶν σῶν* of the preceding line.

101—103. *ξένε* and *σφε* both refer to Copreus; and the meaning is, You must not go with hands stained by violence. But if *σε* is read instead of *σφε* [see N.], the whole remark is then addressed to Iolaus, and *βιαιῷ χειρὶ* would then be the dative of the instrument, “owing to the hand of violence.”

104. *πεισται* is not from *πεισχω*, but from *πειθω*, according to P., who qu. *Aesch. Theb.* 1065, *τις δὲ ταῦτα πίθαιτο*;

107. Tr. *either* “it is wicked for a state to let go a suppliant band of strangers;” or (with P., taking *προστροτὰν πόλει* together), “who have appealed to the state.” The order of the words is in favour of the latter: but most commentators take *ἀδεων πόλει* together notwithstanding. Elm. would tr. “*tradere civitati Argivae*” = “to send back to their own land.” See Pfl.

109. *δέ γε* = “yet at any rate.”—Cf. *Aesch. Choeph.* 697, *ἴξω κομίζων δλεθρίου πηλοῦ πόδα*: *Prom.* 263, *πημάτων ίξω πόδα έχει*, and *Hippol.* 1293.

110. *τυχόντα*, accusative where we might have had dative, makes the remark general instead of personal.—*εὐβουλίας*, or any noun, is almost superfluous. Or we may make a separate statement of *τῆς ἀμεινότης* = “which is the better part.”

111. οὐκοῦν, which expects an answer in the affirmative, should be printed with a note of interrogation.—οὐκοῦν; = “is it not therefore?” οὐκοῦν = “it is not therefore.” See 191.

112. χρῆν (for ἔχρῆν, the augment being mostly omitted), as distinct from χρῆ, implies either, as here, something which ought to have been done, *but has not been done*; or, the permanent and general nature of an obligation. So ἦν is often used for ἔστι.

113. θεῶν is here used in the sense of βωμῶν. Cf. 440, τίς γάρ ἀστεκτος θεῶν;—Construe closely with ἀφέλκειν, not with βίᾳ. Cf. 221.

116. τις intensifies ἀγών.—For ἄπα see L. and Sc. II. Here, and in *Androm.* 1114, it appears to be used in the sense of igitur, like ἄπα.

117. εἰσηγήσαι μάτην. Because the Chorus, to whom hitherto the remarks had been addressed, had no executive power.

118. καὶ μήν = “and lo!”, here, and elsewhere, introduces a new character to the stage. But καὶ μήν, followed by γε, as in 130, = “and yet indeed.” See Elm.

119. See 35.—Pfl. [*Prooemium*, p. 9 *ad finem*] observes that the part of lord of the country, in a dialogue with another, could hardly be taken by two characters; but that Eur. did not venture to depart from the legend that the two brothers jointly succeeded Theseus: therefore he introduced Acamas as a κῶφον πρόσωπον, a “walking gentleman,” amongst the other attendants of Demophon. So also, although we have here no “stage directions” as in modern plays, we may assume that the children, mentioned in 40 and in 122, were present on the stage; and that a crowd accompanied the herald who brings on Eurystheus in 929.

ἐπήκοοι = “qui audient.” Notice the genitive: and observe that another use is common in Xenophon:—εἰς ἐπήκοον (sc. τόπον) = “to within hearing distance.”

120. Addressed to the Choragus.

Ἐφθης βοηδρομήσας. (1) The aorist participle, standing in opposition to the subject of the sentence, is often used with a verb in the aorist or historical present, not to denote time *previous to* but *coincident with the action of the verb*. (2) When the aorist participle is so used with the verbs φθάνω, τυγχάνω, λαγχάνω, it virtually contains the *leading idea* of the expression.

So here ἔφ. βοηδ.= (1) "You were the first *in running* (not "*in having run*") to the rescue;" and = (2) "You were the *first* to come to the rescue;" where the idea of "rescue" is uppermost, and the *priority of the action* could have been expressed without using a verb at all. It should be noticed that this aorist participle always denotes a single transient action; the present participle, an abiding condition. Cf. Madvig, *Syn.* § 183, R. 2; Goodwin, *Gk. Moods and Tenses*, § 24, N. 1.

121. ἐσχάρα is strictly an altar for burnt-offerings, while βωμὸς is the general term.

123. Observe that this line contains two statements.

124. βωμὸν καταστέψαντες, *i.e.*, with branches covered with wool, and attached by it both to their persons and to the altar: cf. 226. For illustrations of this custom see *Androm.* 894, *Iph. Aul.* 1478; *Aesch. Suppl.* 241, and 481; *Soph. Oedipus Tyr.* 3, *ικτηρίοις κλάδοισιν ἔξεστεμ-μένοι*= "bearing wreathed boughs," and 143. [In *Phoen.* 1632, *κατα-στέφειν νεκρὸν*= "to offer libations to:" a metaphorical use.] The proper expression in prose authors is *Ικτηρίας θέντες*: for which Elm. qu. Andocides.—ἄναξ. The vocative ἄνα is only addressed to gods.

126. λυγός in *Iliad* XVIII. 572= "a cry of joy."—συμφορὰ= "that which besals," "quod accidit:" and, like "accident" in English, is generally in a bad sense. So τυχή. Cf. 236.

127. νύ is sometimes plural, for αὐτός; but, much more commonly, and probably here, singular, for αὐτόν.

128. The Ionic form βοήν is used in Iambic, but βοὴ in Lyric verse.

130. For καὶ μήν γε, see note on 118.—στολὴν, the garb; δυθμὸν, the *sit* of it: "he is dressed, and looks, like a Greek."—For Ἐλλῆν feminin., cf. *Iph. T.* 341, "Ἐλληνος ἐκ γῆς, *Aesch. Agam.* 1254, "Ἐλληνα φάτιν, and other examples in Plt.

132. μὴ μέλλειν τε is either put parenthetically; or, as one idea with τὸ φρέσειν, and so with one article to serve for both verbs, = "to tell without delay."

134. θέλεις=βούλει, cf. 13.—Cf. *Soph. Philoct.* 233, "Ἐλληνές ἐσμεν, τοῦτο γάρ βούλει μαθεῖν.

135. ἔφ' οἵσι= "on what grounds."

137. "ὦ ξένε, arroganter pro ὦ ἄναξ. *Musgravius.*" Elm.

139. ἀγω= "am in act of, am trying to." Cf. διδωμι= "I offer;" *i.e.* I am trying to give.—The herald presupposes an international un-

derstanding, like an extradition treaty in modern times: except that we do not now surrender those charged with *political* offences.

140. ἐμαυτοῦ is stronger than ἐμῆς.

141. ἐκεῖθεν = whose influence starts or extends from ἐκεῖ. Cf. Hippol. 567, αὐδὴν τὰν ἐσωθεν, Eur. Suppl. 390, κατὰ νόμους τοὺς οἰκεῖθεν.—ἐψηφισμένους θανεῖν, here passive, but more frequently deponent, = “who have been voted on, to the effect that they die.” Cf. notes on 33, 178, and 345.

142. δίκ. ἔσμ. cf. 776, = “we deserve to; it is right that we....” See note on 775. Cf. Madvig, Gr. Syn. § 177. b.

Observe the idea of πόλις, “an autonomous state.”—*kuplovs* (of two terminations) = “valid, needing no further sanction.”

144. πολλῶν καὶ ἀλλῶν = πολλῶν ἀλλῶν: cf. πολλὰ καὶ δεινά. Elm.—Tr. “And though they have reached the altars (homes) of many another people.”

145. ἔσταμεν, syncopated perfect = “we have ever kept our stand.”

146. ἐτόλμησε, notice change to aorist. “And no man ventured (at any one time) to incur besides evils of his own seeking.” So P. But Elm. thinks *tōdia* is here used for *olkeīta*, in the sense of “troubles in his own house:” and compares Thuc. I. 78, καὶ μὴ οἰκεῖον πόνον προσθῆσθε [ἢ μὲν]. Cf. 419, 634. Cf. προσθέσθαι, 157.—A possible meaning is, “to add to us ill-treatment on his own account.”

147. ἐσ σε μωρλαν ἐσκεμένοι = “looking ἐσ σε, and seeing ἐν σοι.” [So Plf. But Elm. and B. understand ἐσ σε ἥλθον. Elm. notices that the present is *σκοτῶ* in Attic, and never *σκέπτομαι*.]—μωρλα = εὐθεῖα: the good-natured simplicity which is further explained in 177 and 329.

148. Elm. qu. Eur. *Ino*, Frag. 18, κίνδυνον μέγαν βίπτοντες, Hdt. VII. 50, κινδύνους ἀναβριπτέοντες, Thuc. IV. 95, τύσονδε κ. ἀναβριπτοῦμεν: and Plf. qu. Plutarch, *Cæsar*, 32, διεβρίφθη κύβος, “iacta est alea.” Cf. “to run a risk.”—ἔξ ἀμ. = “starting from, or in, their helplessness or dead-lock” = “in rebus desperatis.”

149. “Whether it (their hope) comes off or not.”

150. φρενήρη refers in thought to μωρλαν 147, for which uncivil word this line apologises.

152. Cf. Med. 552, συμφορὰς ἀμηχδνούς.

153. 4. *τε, τε* gives the two alternatives.—παρεῖς = “admitting these into your land.” [So Plf., intrare passus; B. admittens.] Plf. qu. Eur. Suppl. 468, “Ἄδραστον ἐσ γῆν τήνδε μὴ παριέναι.

156. *τοσῆνδε*=“might so great as it is;” cf. 305, 316: and is more demonstrative than *τοσὴν*. See note on 178.

158. *λόγους* is opposed to *ἔργα*, which word is implied. Pfl.—But probably both *λόγους* and *οἰκτίσματα* refer to *τῶνδε*.

159. *πεπάινω* and *πέπων* are strictly used of ripening fruit. Cf. Xen. *Cyrop.* IV. 5. 21, *δργὴ πεπάνθησεται*. P. qu. Aesch. *Eum.* 66, *ἐχθροῖς πέπων*.—*πάλη*, a metaphor from wrestling.

160. For *μη δέξης ὡς*, with future indicative, cf. note on 248; also 1051.

161. See N.—With *Χαλυβδικοῦ*, supply any noun, probably a neuter noun. So in Eur. *El.* 819, a knife is called *Δωρὶς*. Cf. “a Toledo.”—The *Χάλυβες* or *Χάλυβοι* were a people in Pontus. Cf. Aesch. *Prom.* 714, *οἱ σιδηροτέκτονες Χ., Ξεν. Anab.* v. 5, 1, *καὶ δὲ βλοσ-*  
*ῆν τοῖς πλειστοῖς αὐτῶν ἀπὸ σιδηρελας*.

162. *ποῖα* denotes indignation. So in Ar. *Nub.* 367, to the question *δε Ζεὺς οὐ Θεός ἔστιν*; the answer *ποῖος Ζεύς*; “Zeus, quotha!” expresses contemptuous surprise. Examples of this use are common. See L. and Sc. *ποῖος*, 4.

163. See N.

164. *τίνος δ' ὑπερ*=“in whose behalf.” [So P.—But B. “pro quo, sive cuius causā.”] Pfl. would supply *ἀμύνων αὐτοῖς*

165. *πεσόντας*. Notice and imitate this use of the past. The future contingency is for the moment supposed to have happened.

167. Cf. *Med.* 1209, *γέροντα τύμφον*, Ar. *Lysist.* 372, *ὦ τύμβε,* used of an old man. So *τυμβογέρων*=“an old man on the edge of the grave.”—With the indeclinable phrase *τὸ μηδὲν*, the verb *εἰμι* is sometimes omitted, as in *Troad.* 412, *οὐδέν τι κρείσσω τῶν τὸ μηδὲν*  
*γῆν ἄρα* [sc. *δυτῶν*]. Elm.—*ὡς εἰπεῖν ἐκος*, like *ὡς φάσι*, usually introduces a familiar phrase, or proverb.

168. For *ἐμβαίνειν πόδα* see note on 802.—[Elm. in a long note on *ἄντλος*, says the original meaning is The Hold, *κοιλὴ ναῦς*, cf. *Odyss.* M. 411: next, in Attic, as here, bilgewater, cf. *Troad.* 686, *ἄντλον εργων ναός*, Cic. *de Senect.* vi., alii sentinam exhaustant, Aesch. *Theb.* 796, *ἄντλον οὐκ ἐδέξατο*, “did not leak.” But Pfl., and P. after him, doubt if *ἄντλος*=hold, and quote *Hec.* 1024, &c.]. *ἄντλος* is undoubtedly derived from *√TAL*, Gk. *√ταλ* and *√τλα*: as *τάλ-αντον=√ταλ+άνα*, so *ἀν-τλο-ν=ανα+√τλα*: i.e., what is “up-raised,” pumped out. Cf. the passage of Cicero above cited.

169. Tr., with Pfl., "You will only be able to tell (your citizens) at best that they (thus) store up hope (i.e., allies, these Heracleidae) for the future." [But the commentators differ greatly. B. translates "hope will find the best." Hermann, quoted by B., understands ἐλπίς to mean the hope that the Heracl. may return to their country. P. takes ἐλπ. εὐρ. = "hope that you will be a gainer"].

170. Tr. either, with Pfl., "Yet that prospect wholly fails to match the present crisis;" or, with B., "is inferior to the advantages now before you."

171. Tr. "Even if fully armed and arrived at man's estate."

172. For σε φύχηπ see note on 63.

174. Cf. Hdt. VII. 103, διέργαστο τὰ πράγματα. Used passively in both instances.—The nominative is τοῦτο.

175. There is an antithesis, I think, between δῶδε and κτῆσαι: "give—nothing; but gain—Mycenae." [But Elm. comments: "Nihil des de tuo, sed reddere"].

176. κτῆσαι = "gain for a friend."—The favourite contrast between δῶδε and παθεῖν is not intended here. For instances of this, cf. examples qu. in L. and Sc. δῶδε. and see note on 424.

177. "Do not *you* experience this?"—παρδόν, accus. abs.

178. λαβήσις is *epexegetical* to παθήσις; in other words, it carries on the same construction (by "asyndeton," that is, without "copula"), explaining it at greater length. So also προσθέσθαι after λαβεῖν, 156, and cf. 182, 821, and 950. [For examples of this construction, consult a long and good note in Pfl. on this line.]

For this alleged chivalrous habit of Athens, the preferring a weak to a strong ally, see Ar. *Nubes*, 587—9, Demosth. *Leptines*, 458, καὶ συμμάχους ἡδη τινὰς ηττούς ἀντὶ κρειττονῶν ἐτελεθῆτε ἐλέσθαι, and a passage quoted in Pfl., Xen. *de Republ. Ath.*, III, 10. Thus, in the life-time of Euripides, they had preferred Corcyra to Corinth, at the beginning of the Peloponnesian war. But this had been through jealousy of Corinth, and not because Corcyra was the weaker. Compare Thuc. VII. 57, where the Cretans are said to have taken the opposite side to the people of Gela, (which was a colony of Crete) ἀκοντας, μετὰ μοσθοῦ. Pay was a stronger motive than patriotism.

180. Remember always that πολὺ δὲ is only used when a negative, expressed or implied, precedes it. Cf. 865. Here, τίς δὲ κρίνεται; = οὐδεὶς δὲ κρίνεται.

181. υπάρχει = "exists by nature and to start with."

182. The whole of line 182 is epexegetical of *τόδε*. See note on 178.—[Elm. placed a comma after *εἰπεῖν*, thus making only *εἰπεῖν* explain *τόδε*; and the rest of the line parenthetic, = “and I have to take my turn in listening too.”].—

The allusion is to the right of free and equal speech, *παρέργοια* and *ισηγορία*, of which Athens was justly proud.

183. *πρόσθεν κ.τ.λ.* = “before I have exercised both of these privileges, as from elsewhere they might thrust me.”

184. = “But really (δὲ) our cases do not touch—there is no common ground between us.” Cf. *Ion*, 1285, *τι δ' ἔστι Φοίβῳ σοι τε κοινὸν ἐν μέσῳ*;

186. *δοκήσας* is an acc. absolute of impersonal verb *δοκεῖ*. Cf. use of *δέον* (*δεῖ*), *προσῆκον* (*προσῆκει*), *κ.τ.λ.* A similar acc. is also found of some passive verbs that are used impersonally: e.g., *εἰρημένον*. Cf. Madvig. *Gk. Syn.* § 182.—*δοξάν* is a commoner form than *δοκῆσας*, which is later Greek. Cf. *δοκῆσω*, 245.

187. *ἄν* is to be taken with *ἄγοι*, not with *τῶς*. It stands early in the sentence to shew at once that the clause is to be conditional.

188. *ὅντας* should be taken with *Μυκ.*, not with *οὓς*.—The subject to *ἀπήλασαν* is of *Μυκηταῖοι* understood.

189. *ξένοι* = “we are foreigners, aliens, as far as *they* are concerned.”

190. *δικαιοῦντε* is used in the sense of *ἀξιοῦντε*.

191. *φόβῳ*, “for fear of;” dative of indirect object.—’*Αργεῖων*, objective genitive. Cf. 469, 1013.—Elm., in a long and interesting note on line 188, observes: “Whenever Eur. in this play speaks of Argos, he means Mycenae, of which town, and not of Argos, Eurystheus was king. Aeschylus too, in his trilogy, always writes Argos, though he means Mycenae; which latter he never mentions; and for this reason:—Mycenae, the neighbour of Argos, was destroyed by Argos, Olymp. 78. 1, nine years before the production of the *Agamemnon*. Mycenae would seem to have been latterly but a small place; since Herodotus, ix. 28, states that from Mycenae and Tiryns together only 400 fought at Plataeae, to which field Sicyon sent a contingent of 3000 men.” Elm.—In this passage, though Eur., in writing ’*Αργ. φόβῳ*, no doubt meant *Μυκ.* *φόβῳ*, it is probable that the political crisis existing at the time made the mention of fear of *Argos* a “hit” with the audience. See *Introduction*.

193. Trachis, a city in Thessaly, to which the Heracleidae had first fled.—For *τι* used like an adverb of manner, cf. *Androm.* 871, *Phoen.* 111.—By Ἀχαικὸν πόλισμα is meant “a town in Thessaly, or Phthiotis.” P. refers to *Rhes.* 238, *Ion*, 64.

194, 5. δίκη, dat. instr. or of manner.—With οὐά περ, supply λέγων.

197. Cf. 143, and Aesch. *Suppl.* 608, τῶνδε κραυγήτων λόγοι.

See N.

198. ἐλευθέρας=“as being free.” Naturally a favourite word with an Athenian audience. Cf. 62, 113, 244, &c.

199. “But I do know.” Οὐδὲ has more emphasis than ἔγώ, being contrasted with οὐδὲ in the preceding line.—τῶνδε here refers to the Athenians, as represented by the chorus.

200. θέλειν is here used in its proper sense of willingness, as distinct from a positive wish. Cf. 13, 134, and Index.—αἰσχύνη here=“the avoidance of shame,” though L. and Sc. give the meaning in this passage=αἰδώς. But Demophon in his reply, 242, clearly refers to this line. So Pfl., “ne quid dedecoris subeant.” Elm. qu. Thuc. I. 84, Αἰδώς σωφροσύνης πλείστων μετέχει, αἰσχύνης δὲ εὐψυχία. See notes on αἰδώς, lines 6 and 460.—For πάρος in the sense of *preference*, cf. note on 58 and *Oed. Col.* 418.

202. πόλιν=“quod ad civitatem attinet;” acc. of respect.—For ἐπιφθονον with infinitive cf. *Equites*, 1274, λοιδορῆσαι τοὺς πονηροὺς οὐδέν ἔστι’ ἐπιφθονον.

203. Euripides was much given to this remark. Cf. *Orest.* 1162, βάρος τι κάν τῳδ' ἔστιν, αἰνεῖσθαι λαν, *Iph. Aul.* 979, αἰνούμενοι γάρ ἀγαθοὶ τρόπον τινὰ μισοῦσι τοὺς αἰνοῦντας ἦν αἰνῶσ’ ἄγαν. Qu. by Elm.

204. βαρυθεῖς, “annoyed.” Cf. Soph. *El.* 820.

206. For προστατεῖς, cf. 349, 964.

207. μὲν corresponds with δὲ in 209.

208. Take πατήρ σέθεν together as in *Med.* 1309, qu. by Elm., παῖδες τεθνᾶσι χειρὶ μητρώᾳ σέθεν.—γεννᾶται. All these verbs are in the present. The meaning is, “still stands as the son of.”

209. ἀνειμι γένος, “genus repeatam.” [Elm. has a note on the rarity in Attic Greek of the present and future of ἐρχομαι. Ἐλευσομαι occurs in Aesch. *Prom.* 854, and elsewhere in poetry; but he can hardly find an instance of it in prose. ἐρχεσθαι, Aesch. *Ag.* 917.]

211. αὐτανεψήλων [see N.]=“sprung from first cousins.” Aethra and Alcmena, the respective mothers, were cousins; being both the

grandchildren of Pelops and Hippodamia. P. gives the full genealogy. Pfl., to whom refer, qu. Plutarch, *Theseus* 7, for the genealogies.

212. ἀντὶ εἴη = "would thus be" = "are." — γέγως, the singular, by attraction, instead of the plural γέγωτε.

213. γένους: "touching, in point of relationship." Cf. the use of ἔχω: ὡς ποδῶν εἶχον = "as I stood in point of speed:" i.e., "with all my speed." Cf. Madvig, *Gk. Syn.* § 49. R. 2.—ῆκεις for προσήκεις, not an uncommon usage: cf. Eurip. *Ale.* 291, καλῶς μὲν αὐτοῖς καρθανεῖν ἦκον βίου: Soph. *Oed. Col.* 738. Here the exchange is of real service, προσήκοντος occurring, in a different sense, in the next verse.

214. τοῦ προσήκοντος = "relationship." So Pfl., τῆς συγγενεῖας. Cf. L. and Sc. 3. [But L. and Sc. quote this passage under the head of τὸ προσῆκον = fitness.]

216. σύμπλους governs the dative, Θησεῖ.

217. ξωστῆρα, of Hippolyta, queen of the Amazons. See the description of this Labour in the chorus of *Herc. Fur.* 408—417.—πολυκτόνος, "murderous," = "involving murder to get it." P.—μετὰ, "after the girdle" = "to fetch." So often in Homer.

218. ἐρεμνῶν, "black, shadowy;" only in Euripides in this passage. Twice in Sophocles, *Ajax*, 376, of blood; and in *Antig.* 700, ἐρεμνὴ φάτις.—ἐξανή, = "up and out of."

219. For μαρτυρεῖ with accusative, cf. *Antig.* 515: but the dative in *Ion*, 532, μαρτυρεῖσι σαντῷ.

220. For ἀπαιτεῖν τινά with the infinitive, cf. Eur. *Suppl.* 385, Θησεύς σ' ἀπαιτεῖ πρὸς χάριν θάψαι νεκρούς.

221. θεῶν can, by virtue of its position, be construed either with πρὸς βίου or with the participle. Cf. 113.—For ἀποστᾶν, cf. Soph. *Ajax*, 1024.

223. Tr. "not to say an evil in the state also." But see N.—If the reading in the text is correct, and the comma be put after instead of before χωρὶς, ἐν is probably not the preposition, but an adverb, = "also." Cf. L. and Sc., B. 3, Soph. *Ajax*, 675, *Oed. Tyr.* 27, 181.

224. For ἀλήτρας, cf. 51.—Hermann takes συγγενεῖς as a noun, and the two preceding words as adjectives qualifying it. Pfl.—But it is probably better to take each separately; thus giving the Heracleidae three distinct claims for sympathy.

225. The words βλέψουν πρὸς αὐτοὺς βλέψουν occur in *Alcest.* 390.

226. See N.—*ἀντομαι*=*ἀντιάζω*. For *καταστέφω*, cf. 124.—Pfl. would take *καὶ καταστέφω* parenthetically; and compares Xen. *Anab.* I. 10. 1, *βασιλεὺς δὲ* (*καὶ οἱ σὸν αὐτῷ*) *διώκων*.—For *χεροῦν* *καὶ πρὸς γενελούν*, cf. 755, where *περὶ* governs both nouns, as *πρὸς* in this passage. Or *χεροῦν* may depend directly on *ἀντομαι*. Cf. *Hec.* 752, *ἰκετεύω σε τῶνδε γουνάτων*. Pfl.

227. *γένειον*=“the chin;” *γενεᾶς*=“the beard.”

229. *γενοῦ*=“prove yourself.”

231. *πλὴν*, a change from the usual *ἢ*. Cf. 444.—Pfl. assigns *ὑπὸ* to the verb, *ὑποκεσεῖν Ἀργελούς*: an instance of tmesis.

232. *ἔκτειρα*=“I at once felt pity (and now express it).” An aorist is often colloquially used by dramatists to express momentary action or emotion as if it were already past. Cf. *ἥσθην ἀπειλᾶς*=“I am delighted.” Cf. Madvig, *Gk. Syn.* § 111. R. b., Goodwin, *Gk. Moods and Tenses* § 19. N. 5.—See N.—*συμφορᾶς* is genitive depending on *ἀκούσας*.

233. *τῆς τύχης νικωμένην*, may be explained as genitive of comparison. Cf. *Med.* 315, *κρεισσόνων νικώμενοι*, and Aesch. *Suppl.* 1005, *ιμέρου νικώμενος*.

234. *ἔσειδον*, =“I have only now *seen*, though I have often *heard of it*.”—*γὰρ* amplifies the statement of the preceding line. Cf. 12 and 302.

236. *τρισσαλ*=“ternae.”—*συμ·φορᾶ*=“circum-stance.” Cf. Soph. *Oed. Tyr.* 44, *τὰς συμφορᾶς τῶν βουλευμάτων*, Thuc. I. 140, *πρὸς τὰς συμφορᾶς καὶ τὰς γνώμας τρέπεσθαι*.—Elm. takes it as “three ways of regarding this occurrence;” but Matth. as a mere periphrasis for “three misfortunes.” Cf. 126.

238. *ἐφ' οὐ*=“on whose altar,” or, “at whose statue.”—Cf. Eur. *Suppl.* 93, *βωμίαν ἐφημένην*.

239. *πανήγυρις*, here simply an “assembly;” but, strictly, “a general solemn holiday assembly.”

240, 1. Elm. rightly notices that these two facts should be taken as one idea: they form the second *συμφορᾶς ὁδός*. But in 214, Iolaus had expressly separated the two. Strictly speaking, Demophon should have spoken of four, not three, *συμφορᾶς ὁδοί*.—*πατρόφαν χάρω*=*πατρός χάριν*=“which is a piece of gratitude due to their father” (sc. for favours received from him): accusative in apposition to the sentence; cf. *Herc. F.* 1238, *Orestes*, 828.

242. This is the third *συμφορᾶς ὁδός*. Cf. 200.

243. *συλάσθαι* usually takes an accusative of the thing of which one is despoiled. Cf. Soph. *Philoct.* 413, *ταῦτ' ἐσυλάθησεν έγώ*, *Iphig. Aul.* 1275.

245. *δοκήσω*, a later form for *δέξω*. Cf. 186, *δοκήσας*. For *δέκω*, see N.

246. Tr. "Why, that action were as bad as hanging." Cf. Ar. *Acharn.* 125, *ταῦτα δῆτ' οὐκ ἀγχόνη*; also *Alc.* 229, 230, and Soph. *Oed. Tyr.* 1374, *Έργη ἔστι κρείσσον' ἀγχόνης εἰργασμένα*.

247. For *ἀφέλεις*, implying a wish that it is too late to realize, see L. and Sc. *ἀφείλω*; and *Medea* 1. The notion is one of a debt *owed*, but not paid; of what you *ought* to have done, but did not do.

248. Tr. "lest any one shall tear you away by force." Verbs of fearing, etc., imply thought, and *ὅπως* (generally *ως*) is used to introduce the object of the fear: it really = *μή* of the ordinary construction. Thus in Hdt. I. 9, *ως λέγω* corresponds to *μή γένηται* in the same sentence after *μή φοβοῦ*.—Cf. 160, and 1051 of this play. [Soph. *El.* 963, 1309, 1426. Elm.J. See L. and Sc. *ὅπως*, B. I. c, also B. II. b. Goodwin, *Greek Moods and Tenses*, p. 85 (§ 46, note 6 a).]

250. "*Ἄργος ἐλθὼν*, but *εἰς*" *Ἄργος* in 60, and in 98.

251. Observe how carefully Demophon is made to choose his words so as to state his own point of view: for *ξένοις* implies "who are strangers to Eurystheus, and not his subjects;" and *ἔγκαλεῖ*, which is the proper word for a complaint before a court of justice, implies that Eurystheus must use argument and not force.—*ἔγκαλεῖν* takes the dative of the person as in Soph. *El.* 778, *ἔγκαλῶ μοι φόνους*; but *κατηγορεῖν* takes the genitive.

253. *νικῶ*, subjunctive. The meaning is: "If it not only be just, but I prove it to be so."

255. Tr. "Nay, my conduct is no disgrace to me; but yours is an injury to yourself." See N., for other ways of writing and of translating this line. The young student will carefully distinguish between *οὐκοῦν* affirmative, and *οὐκούν* negative. Cf. III.

256. With *ἴμοιγε* supply *αἰσχρόν*. The meaning is, "If I hand these over to you, to drag them to Argos *with you*" (force of middle voice). Cf. 808.

257. *δὲ* emphasises *ἐξόριζε*, and not *σύ*. Cf. 565. So in Eur. *El.* 532, *σὺ δὲ εἰς τὸν βᾶσαν = εἰς τὸν βῆ*. Pfl.—*ἐξόριζεν* = "exterminate." See 16.

258. For *σκαιδ̄*, cf. note on 458 = “gauche.” Cf. Eur. *El.* 972, δέου δ' Ἀπόλλων σκαιδ̄ η, τίνες σοφοι;—τοῦ θεοῦ = “the god whose temple protects them.” For πλεῖσθαι φρονῶν, see note on 933.

260. Cf. Soph. *Ajax*, 159, βῦμα πύργου, “the protection of :” but in Aesch. *Pers.* 147, τόξου βῦμα = “the drawing of a bow.”

263. “Yes, provided that you do not injure Mycenae.” The Praeco is insolent.

264. βλάπτεσθε, imperative.

266. The first syllable of *ταιοῦτος* is here short, as in Aesch. *Ag.* 1352, qu. by P.—οὐ μεθήσομαι = “will not free myself from” = “will not leave hold of.” Cf. Her. 400, παιδὸς οὐ μεθήσομαι.

268. ὥδιν = “rursus.”

269. αὐτίκα, “presently :” but in Ar. *Plut.* 130; *Aves*, 1000; and Plato, *passim*, αὐτίκα = “for example.”—For εἰσομαι, cf. 65, γνώσει σύ.

270. Tr. “and that without delay.”—ἀμβολὰς = ἀναβολὰς = “postponement, delay.” But in Ar. *Aves*, 1385, = “the start, the prelude.” The sense of *throwing off* underlies both meanings.

271. For θεῖων, cf. 685.—The person of a κῆρυξ was in all times sacred.

272. εἰ μή γε, so in *Alc.* 493.—Demophon retorts with σωφρονεῖν, the same word that Copreus had used in his taunt, line 272.

276. αἰχμὴ, strictly a spear-point, here = “a body of spearmen.” So twice in Pindar. But observe that in Aesch. *Prom.* 405 and 925, αἰχμὴ = “sceptre;” i. e. badge of power.—μυρίοι, perhaps a definite number.

277. μένονσιν, transitive = “await.”—ἀσπιστῆρες = ὁπλῖται. ἀσπις, the round shield, is probably here, as often, put for δόλον, the oblong shield. So in *Phoen.* 78.

278. Alcathoos son of Pelops had reigned at *Megara*, shortly before these events: hence, the district of Megara, between Athens and Corinth, is here intended.

279. καραδοκῶν = “watching with outstretched head;” a poetical word used, always in a military sense, by Herodotus and Xenophon; who both affect poetical expressions.—τάνθένδε = “the Athenian army.” Cf. Eur. *Suppł.* 695, δὲνθένδε στράτος.

280. “λαμπρὸς, vehemens, rapidus, potens.” Cf. Ar. *Equit.* 430, ἔξεψι γάρ σοι λαμπρὸς ηδη. Musgr. apud Elm.—So Thuc. VII. 71, λαμπρῶς ἐπικεῖσθαι. [But P., after Barnes, would render “bright in armour.”] ὕβρις = “the assault on the herald;” cf. 18.

281. "To the crops and the trees (esp. olive trees):" cf. δευτροτομεῖν and τέμνειν γῆν. Attica was often enough ravaged in the Pelop. war by the Laced. from Deceleia, which was the ἔπιτεχίσμα, or permanent hostile fort on Attic soil. See Thuc. VII. 19. But Deceleia was not permanently garrisoned by Peloponnesians till the spring of B.C. 413.

282. κεκτύμεθα, optative; cf. Ar. *Plut.* 991.—μεμνήτο = μεμνήσατο.

283. μὴ = "if we do not." Cf. 328, 533.—Look carefully at τιμωρεῖν in L. and Sc.—Here exit Copeus.

284. φθείρου, an imprecation, = "go with a curse:" cf. *Androm.* 715, φθείρεσθε τῆσδε, "hands off!" B. qu. Ar. *Plut.* 598, δλλὰ φθείρου καὶ μὴ γρύζης. It was probably not a dignified expression. For τὸ σὸν, cf. note on 58.

285. οὐκ ἔμελλες = "you were not about to," "it was not likely, it was not destined that you would."

289. For Ἀργείων, cf. note on 191.

291. ἐπὶ τοῖσι = "on these grounds" = ἐπὶ τούτοις. A demonstrative use of the article common in Homer and in Lyric poets.—With μᾶλλον supply δέξις ἔστι.

292. Some say that Euripides had a hatred for heralds, as it is said he had for women. But the opinions which a dramatist puts into the mouths of his characters are not necessarily his own. The herald in Aesch. *Supp.* is just as unfavourably drawn as the herald in the *Heracleidae*. The necessities of the plot do not allow Copeus to speak soft words. See Elm.

293. πυργοῦν = "exaggerare." Cf. *Med.* 526, πυργοῖς χάριν: Ar. *Ranæ*, 1004, πυργώσας βῆματα σεμνὰ = "building up like towers."—τῶν γιγν. = "quam quae vere fiunt." Pfl. Cf. 1003.

294. β., plural for singular.

295. 6. παρὰ μικρὸν ἥλθεν διακναισαι. The sense is, "He (the herald) came *to but a small interval* between himself and death; i.e., only a little way off." So Isocrates 388 E, παρὰ μικρὸν ἥλθεν ἀποθανεῖν. Compare examples in L. and Sc. παρὰ C. 5. [Pfl. agrees: but P. appears to think the subject of ἥλθεν may be Demophon.]—Cf. Ar. *Nub.* 120, τὸ χρῶμα διακεκναισμένος.

297, 8. For κάλλιον τοῦδε ἡ πεφ., Pfl. well compares Cicero *pro Quint.* c. 2, 8: Quid hoc iniquius, quam dicere.—ἡ is exegetic of τοῦδε.—γέρας, privilege, prerogative.—ἔσθλοι κάγαθοι stands for the everyday phrase καλοῦ κάγαθον, the Greek equivalent for "gentleman;"

noble (1) by birth, (2) by character. For ἑσθλὸς, noble by birth, cf. Soph. *Antig.* 38, εἰτ' εὐγενῆς πέφυκας εἰτ' ἑσθλῶν κακή. So, in this play, ἑσθλὸς in 299 is opposed to κακός, base-born, in 300.—For the sentiment, which is common in Greek, Elm. qu. *Androm.* 974 and 1279.—*Oed. Col.* 7. P.

299. τέθος here=“*cupido*,” not “*desiderium*,” which is the more usual meaning.

300. With κακοῦς ἔκοιν. supply γάμων, which, the genitive, is the proper construction.—οὐκ ἐπαινέσω, supply αὐτὸν, strictly belongs to the end of the sentence.

301. With λιπεῖν, which is epexegetic of ἔκοινώησεν, supply ὥστε. As Pfl. observes, the line πλεονάζει is redundant. [If λιπεῖν, in the sense of τὸ λιπεῖν, is taken as dependent on ἐπαινέσω, compare, with Pfl., λαβεῖν (for λαβῶν) depending on ἀτιμάσῃς, 227.]

302. γὰρ=“to explain.” In 303, γὰρ=“for instance.”—Notice the cretic ending in 303. But γὰρ is here to be regarded as tacked on to ήμεῖς.—Iolaus means to say, “In our case, both sides are ἑσθλοί.”

305. For τοσῆσδ’ cf. note on 156. Either it is genitive absolute, or=“from.”

306. τῶνδε = “these children.” προύστησαν, 2 Aor. Intrans., = “stood before as guards.” Cf. 349, 1037. But in Thuc. II. 65, π. τῆς πόλεως=“as leaders of.” Notice especially Soph. *El.* 980, ἔχθροισι προύστήτην φόνου=“were the authors of.”

307. For the sentiment, cf. Soph. *Oed. Col.* 1632, *Aeneid*, I. 412.—What follows, 307—319, alludes to the political crisis at the time. See *Introduction*.

309. μὲν answers to δὲ in 310. “They do their part—you must do yours.”—Cf. Thuc. VII. 71, εἰς πεῖραν ἡλθον τοῦ ναυτικοῦ.

311. οἰκήσητε with τιμᾶς is an instance of zeugma. λάβητε would be the proper word. Elm. compares 785, 833, 839, 1041.

312. Notice δεῖ.

313. Notice εἰς γῆν=“against Attica.”—αἴρεσθαι is infinitive as a strong imperative: or, μέμησθε may be supplied from the line following. Pfl. compares *Ion*, 101, *Tro.* 422.

316. i.e. Mycenae and Argos. [*Phoen.* 106, *Aesch. Suppl.* 251. P.].

317. See N.—Tr. “have taken to hold for foes, instead of us;” i.e. prefers the hostility of all Argos, to that of a handful like ourselves. Elm. tr. “nobis mutabant.” For mutare so used, cf. Horace, *Odes*,

III. I. 48: Cur valle permutem Sabina, Divitias operosiores. See also Horace, *Odes*, I. 17. 1; II. 16, 19; *Sat.* II. 7. 110. Cf. 346, 1000.—But P. tr. “have *rid us* of, and taken on themselves.”

318. πτωχός = “pauper” (English), a poor wretch who πτώσσει, cowers. πενής = “pauper” (Latin), one who πένεται, works for his bread. [√πεν. cf. πόνος; penuria.] Cf. Horace, *Epistles*, II. 2. 12, meo sum pauper in aere. Aristophanes in the *Plutus*, 552, 3, defines the difference between these two words.

320. θανὼν, aorist = “after my death,” not, “when dead,” which would be τεθνηκώς.

321. ὡς τῶ, (which is not found in Aesch., once in Soph., *Oed. Tyr.* 1145; often in Aristoph. and Plato,) is a colloquial word = “My good friend.”—πέλας Θ. = “as I stand by the side of Theseus. [Others render it *aegaleum*.]

322. ἀρῷ = δερῷ, fut. of δειρῷ: as τιμάτε makes τιμᾶτε. But ἀρῷ is from αἱρῷ.

323. With ἐδέξω, supply τέκνα. — ἡρκεσας = “succoured:” so in 827. But in 576, 953 = “to suffice:” and in Soph. *Ajax*, 824, *Hec.* 1164 = “succour.”

325. πατρών = “the opinion which people had of your father.” He might have written πατρὸς, the objective genitive.

328. For δστις with indicative see L. and Sc. δσ, B. III. I. δστις δστι = “who (namely, that definite person) is.” δστερ = “the very man who.”—μὴ is used with χειρῶν because the quality thus conceived and expressed is contrasted with that of the πολλοὶ of the principal sentence in the previous line. Cf. 283, 533. Cf. Madvig, *Gk. Synt.* § 203 (e).

For the sentiment, cf. Horace, *A. P.* 173, who calls the old man “laudator temporis acti;” also Hor. *Carm.* III. 6. 46, aetas parentum pejor avis, &c.: and so Homer, who makes a young man say Ἡμεῖς μὲν πατέρων μέγ' ἀμεινόνες εὐχόμεθ' εἶναι.

330. ὠφελεῖν, here used with the dative, in 519 takes an accusative of the direct object, and again a dative in 681. In the construction with the dative the relation of the donor to the recipient predominates: in the construction with the acc. the positive result of the action upon the object. Cf. Madv. *Gk. Synt.* § 36, R. I.

331. τολγαρ = τολ γε ἄρα, see L. and Sc.—δὴ probably here intensifies the force of μυπλούς; but, as a rule, the force of the preceding word.

332. ἥρεγκε, frequentative.

333. *αὐχῶ*, cf. 353, = “I am confident.” But in 832 and 931 = “think, expect.”

334. *τοιαῦτα*, κ.τ.λ. The meaning is, “The conduct of these fugitives will be as you have said above: our kindness will be borne in mind (passive use) by them.” Here *χάρις* = “beneficium;” but more commonly = “gratitude;” a meaning which is possible here also. A favour is regarded in opposite lights by the two between whom it passes: hence the two meanings of *χάρις*. See 438, 548.

335. Take *μὲν* here with the δὲ in 340; and *μὲν* 337, with τε 340. For *μὲν* with τε, Pfl. qu. *Hippol.* 996: P. qu. *Med.* 125.—[Pfl. takes σύλλογον = ἐκκλησία (cf. “ad populum referre”): but it probably refers to the levy of an army.]

336. With *τάξω* supply *αὐτούς*. [But, if Pfl. is right in note above, *τάξω* must here = “I will make arrangements.”]

Remember that where ὅπως or ὡς with ἀν is found with a subjunctive in final sentences the ἀν must be closely joined with the particle. It is impossible to express its exact force, when thus used, in English.

337. *χειρὶ*, like *manus*, here = “a band of men.” Cf. 1035.

338. For *προστεσών* used absolutely, cf. Soph. *Phil.* 46, 156; in which places this whole phrase occurs. But the dative is generally added.

339. *Ἄργει* = “at Argos;” so in 360.

340. *θύσομαι* = “will get sacrifices offered;” middle.

342. *θυραῖος* = “out of doors, away from home.” [In *Ion*, 702, *θυραῖος ἐλθὼν* prob. = “coming from abroad.”]

343. This use of *ἄλλα* with imperatives, like an interjection, is common in Homer, Cf. Pind. *OI.* 6. 37, ὁ Φεντις, ἄλλα ζεῦξον, ἥμανους.

344, 5. For οὐκ ἀν λίποιμ, cf. note on 972.—*ἔξωμ. μένοντες* = *μείνωμεν* ήμενοι. Elm.

345. εὐ πρᾶξαι πόλιν is a quotation of their prayer. [But Elm. notes another possible translation: “expectantes donec;” cf. *Androm.* 255, οὐ μενῶ πόσιν μολεῖν.]

347. *θεοῖσι*, by crasis, is two syllables here.

348. *Ἀργεῖων*, i.e., “than the Argives use.” [But B. supplies θεῶν.]

350. *φημὶ* = “I assert.” So in 391: and cf. Soph. *Oed. Col.* 317, καὶ *φημὶ καποφημ.*

352. Cf. Aesch. *Pers.* 838, σου κλύων ἀνέξεται: “will put up with, or stand.” But see 380.

353. The herald is gone; but the chorus fling their words after him. The metres are "Choriambici sensim ad Glyconeos deflexi:" Pfl., who, here and elsewhere, gives a map of the metres of each chorus.—Tr. "Though you boast greatly (cf. 333), others care not (96), for you any the more (sc. for that reason)."

358. Take οὐτω with εἴη.—μήτω = "may it never [Porson, *Hecuba*, 1278] be so to Athens: (i.e., that she should desert suppliants)."

359. καλλιχόρος, cf. εὐρύχερος, = "with fair places (*χώρος*)."  
It is an Homeric form. Cf. *Odyss.* xiv. 2, χώρον ἀν' ὑλήεντα, *Pind. Pyth.* 12. 45 παρὰ καλλιχόρῳ πόλει χαρίτων.

361. Cf. *Iliad*, xix. 123, Εὔρυσθεὺς Σθενέλοιο πάις Περσιγάδαο.

362. δὲ refers back to σὺ in 353.

365. For ἀτισχ. χθονὸς, holding on to, cf. *Ion* 1404, ἀνθέξομαι τῆσδε. The genitive is of the part to which the clinging refers.

367, 8. i.e., neither *doing* what you ought, nor (from another point of view) *saying* what you ought.

369. For τῷ, expressing indignation, cf. 510, Soph. *Ajax*, 1100, τῷ σὺ στρατηγεῖς τοῦδε; *Oed. Tyr.* 390, *Philot.* 451. For καλῶς, adverb for adjective, cf. 1054, καθαρῶς.

370. For παρὰ = "with," in the sense of "in the mind of," cf. 201, 881.

374. οὐχ οὐτως = "non impune," Elm., "non nullo negotio," Pfl. So *Alc.* 680, οὐ βαλὼν οὐτως ἀπει, Elm. Pfl. qu. Cicero, *de Finibus*, v. 3. 7, Fortasse non poterit sic abire. It is not an uncommon expression.—κνιέω, like τυγχάνω, usually takes the genitive; but cf. *Choeph.* 714, κυρούντων τὰ πρόσφορα. See L. and Sc. II. 2.

376. A willow (shield) overlaid with χάλκος.

377. See N.

378. μοι is ethic dative = "trouble me not the city."

379. Cf. *Hippol.* 462, κάρτ' ἔχοντας εὖ φρεσῶν. Elm.—ἔχουσαν here = οὖσαν: see L. and Sc. B. II. 2.—χαρίτων, from the point of view of; or, in connection with, touching. Cf. *Hdt.* VI. 116, ὡς ποδῶν εἶχον, *Madv. Gk. Syn.*, § 49, b. R. 2.

380. ἀντσχον = "hold yourself back." Cf. *Iliad*, xxiii. 587, ἀντσχεο νῦν. But in *Iliad* I. 586 = "hold yourself up." See 352 of this play.—In those tenses of ἔχω and its compounds in which σχ occurs, the idea is usually that of withholding, keeping back from.

381. "My son, why, I prithee."—σύννοια = "anxious thought." Cf. *Aesch. Prom.* 437, συννοίᾳ δὲ δάπτομαι κέαρ..

382. *νέον* = "new, and strange :" he is reluctant to use the ill-omened word *κακόν*. Cf. Eur. *Suppl.* 99. So *κακὸν* frequently.

383. With *μέλλουσι*, supply *ταρέναι*: so in Aesch. *Pers.* 814 (*τὰ μὲν* *πάσχουσι*, *τὰ δὲ μέλλουσι* (supply *πάσχειν*).

384. *οὐ μὴ* is used with the Subjunctive, and the Future Indicative, to express strong negation: such a use being almost equivalent to the force of the Future with *οὐ*. The construction has been generally explained by an ellipsis of some word expressing or implying fear: *οὐ* (sc. δέδοικα) *μὴ τοῦτο γένηται*, κ.τ.λ. Cf. Madvig, *Gk. Synt.* § 124, a. R. 3. But Goodwin (*Gk. Moods and Tenses*, § 89, 1) explains the *μὴ* as interrogative, and as strengthening an assertion by a parenthetical question : i. e. *οὐ μὴ τοῦτο γένηται* = "This surely will not happen." [Mr Fennell in his edition of Pindar suggests that *μὴ*, the representative of the old and probably the original negative MA, once used generally in direct negation with the indicative, is in this use of *οὐ μὴ* retained in its old force, with the newer and weaker sign of negation to avoid the misconception liable to arise when *μὴ* was no longer used as a direct negative. Cf. Fennell, Pindar, *OL* I. 7.]

385, 6. See N. for important variation.

386. *καὶ* can be taken here as either = "and" or "even." Elm.

387. *ἐς τὰς Ἀθήνας* can either, with Pfl., be taken with *εἰσω*, or with *φρονῶ*. Cf. *Hippol.* 6, *σφάλλω δ' ὅσοι φρονοῦσι εἰς ημᾶς μέγα*. L. and Sc. qu. Andocides, XX. 16, *εὖ φρονεῖν εἰς τινα*.

388. Zeus is mentioned as being above the other gods. He might have said Nemesis, as the instrument of Zeus. The sentiment is an imitation, and almost a quotation, of Aeschylus, *Persae* 827, *Ζεύς τοι κολαστής τῶν ὑπερκόμπων ἄγαν φρονημάτων ἔπεστιν*. See note on 459.

390. *χρεών* has almost the same meaning as *χρῆ*, see L. and Sc.

392. *οὐκ* is to be taken as one word with *ἀγγέλουσι* (or *δρᾶτ*) ; otherwise it would be *μὴ*.

393. B. qu. Hdt. VI. 102; where Marathon is described as *ἐπειγ-δεώρατον χώριον ἐνίππενσαι*, as being a flat country. But in all probability, *πεδία γῆς* is merely a phrase for *the whole country*.—*έφηκε*, in hostile sense, = *immisit*: so *ἐπελθὼν*, various reading in 355.

394. *οφρύν* = "eyebrow :" accusative of place. Cf. Byron, "A king stood on the ~~rocky~~<sup>rocky</sup> brow That looks o'er sea-girt Salamis," and N. Test. "They brought Him to the *brow* of the hill." In *Ion* 366, *καθίζω* (which is usually causal) is used as *καθίμενος* here : *καθίζει τρίποδα*, he sits the tripod.—For *λεπάνος*, cf. *Hippol.* 1248.

395. *σκοπεῖν* = "to look about to see" ( $\sqrt{\sigma\kappa\alpha\tau}$  =  $\sqrt{\text{spac.}}$  *σκοπός*); *καθορᾶν* = "to descry from a look-out." — For δόκησιν ἀν λέγοιμι, used parenthetically, B. qu. *Bacch.* 628, δέξαν λέγω.

396. See N.—With πολὺ, supply οὖδὲ.

397. Either ἐν δοσφαλεῖ χθονὸς = "in a safe part of the country;" or (with P. after Matth.) take χθονὸς apart from ἐν δοσφαλεῖ, as a genitive depending on τῷ, which may possibly be supplied from πολὺ.

400. ξετήκε almost = ἔστι. Cf. 74.—The σφάγια would not be slain till the moment before the contest; but, meanwhile, other victims were being slain. Elm.; who qu. Aesch. *Persae* 201—3.—οἱ θεῶν = "for those of the gods to whom." — τέμνεσθαι is here used literally: but metaphorically in *Hel.* 1235, σπονδὰς τέμωμεν, and Eur. *Suppl.* 375, φίλια μοι τεμεῖ.

401. θυηπολ. = "is filled with sacrifices = lustratur:" it is generally active, in the sense of "to be busy with sacrifices." B. compares *Iph. T.* 367, αὐλέται τῶν μελαθρον = "is filled with music;" and *Hel.* 1432, χρῆ γαῖαν βοῶσθαι.—δόστι is always used of Athens proper; as we say, "the city:" and cannot mean Marathon.

402. τροπαῖα ἐχθρῶν = "relating to the rout of :" cf. 1032, σωτήριος. Cf. also Eur. *El.* 469, "Ἐκτόρος δύμασι τροπαῖοι, and observe the dative.—P. rightly observes that the epithets in this line refer to both the preceding lines.

403. ἀλίσας. So also it is ἄ in ἀλίσας *Herc. Fur.* 412.—ἀλίζω = ἀθροίζω, συναλίζω is more common. Both are often used by Xenophon. Elm.

404. ἤλεγξα = "I tested." Look out Ελεγχος and cf. 905. For βέβηλα, cf. Thuc. IV. 97, ἐν βεβήλῳ. "Accessible; those recited by χρησμόλογοι," P. For examples of λόγια κεκρυμμένα, B. refers to Hdt. v. 91, 92.

405. λόγια and χρησμοὶ are defined by Thuc. II. 8. The Scholiast on that passage asserts, that they were respectively in prose and verse.

407. γνώμα = γνώμη = "opinion :" cf. Aesch. *Ag.* 1352.—ταῦτον = ταῦτὸν = ταῦτο : an Attic form.—ταῦτὸν ἐμπ. = "is conspicuous as being the same." ἐμπ. is used with dative of that which one is conspicuous in, among, or for.

408. σφάξαι = "jugulare." Notice absence of caesura.

409. ἥτις is not a mere relative, but implies that the particular quality or circumstance which it introduces is the ground of the action

stated in the preceding line := “a person who,” “one that is.” Madvig, *Gk. Synt.* § 105 d. Cf. 328, 414.

411. κτενώ here has almost the sense of κτελεῖν βοῦλομαι.

412. ἀναγκάσω, i.e., to kill his child.

413. 4. Take κακῶς οὐτῷ together.—ὅστις δώσει = ὥστε δοῦναι.—There is emphasis in the position of τέκνα: “his dearest, even his children.”

415. For the double ἢ cf. notes on 721, and 1005. The first ἢ, called the apodeictic ἢ, is introduced to shew that the clause is going to be conditional, and in each case emphasises the word which it follows. Compare *Androm.* 934, οὐκ ἢ ἐν γῇ ἔμοις δόμοις βλέπουσαν αὐτὸς τὰς ἑκαπτούρης ἢ λέχη.—συντάσσεις, here = “knots of men;” but generally = “conflicts.” [So Elm., “coetus, conventus;” who qu. *Andr.* 1088, ἐσ τε συντάσσεις κύκλους τὴν ἔχωρεις; and L. and Sc. who qu. Thuc. II. 21, κατὰ συντάσσεις γυγνόμενοι.]

416. τῶν λεγ., the genitive = “consisting of those who;” or, possibly, genitive absolute.—For ἵππος, cf. 682. In these two cases, the imperfect either is the simple past tense; or denotes, as it sometimes does, that it was always (and therefore is essentially) just: in which latter case it may be translated by the present.

417. Cf. Ar. *Ran.* 996, δεινὰ γὰρ κατηγόρηκε. But usually the genitive is added, as in *Hippol.* 1057, κατηγορεῖ σου πιστά. For this reason, Elm. wrote ἔμοιν here.

419. οἰκεῖος π. is used of a war in one’s own country, cf. 146, 634. Cf. Thuc. I. 118, of the Helot war in Laconia, and note on 146.—ἔξαρτος = “is preparing.”

420. δικῶς, as relative to οὐτῷ understood, = *ut*: and seems to be rare with the future.

422. διάβλος = “be traduced to, or slandered by.” So in *Hec.* 863.

423. ὥστε here simply = *as*, but conveys more emphasis. Cf. Aesch. *Prom.* 452, ἐναυος ὥστε ἀγαυοις μύρμηκες; Soph. *Oed. Col.* 343, οἰκουροῦσιν ὥστε παρθένοι, *Antig.* 1033, ὥστε τοξόται τοξεύετε.

424. ἀλλ’ ἦν, i.e. and not otherwise. For examples of the very favourite contrast between δικῶς and πδοσχεῖν, see L. and Sc. δικῶς.—The opposite sentiment is expressed by Atossa in Aesch. *Persae*, 211—214, to which the student should refer, and which Euripides probably had in mind.

425. ἀλλ’ ἦ = “an ergo” = “can it be then.” Elm. qu. many examples. [Matth. objected to ἀλλ’ ἦ, on the ground that the chorus

in the orchestra ought not to interrogate an actor on the stage: but, as Pfl. observes, this is almost a soliloquy, and is at any rate a question that needs no answer.]—*χρήτουσας* = “though she wishes it.”

427. *ἴοιγμεν* = *δοκαμεν*, and occurs 681, and in Soph. *Ajax* 1239, *Cycl.* 99, &c.

429. *συνάπτειν* with the dative is common enough: cf. 459, *σοφῷ ἔχθρᾳ συνάπτειν*. See also *Phoen.* 702, *ὡς ἐσ λόγοις συνῆψα Πολυνεκεῖ*. *εἰς χεῖρα* = “close at hand” (“within grasp,” P.). The whole phrase therefore is not a difficult one.—*εἶτα*, “and then, and thereupon,” here is more connected with *ἐκφυγόντες* than with *συνῆψαν*. See L. and Sc. *έτη I. 2*; and cf. *Aesch. P. V.* 777, *μὴ μοι προτείνων κέρδος εἰτ' ἀκοστέρει*.

430. Aor. 1. Pass. of *ἔλανω*. So *ἔλαθειν* in Ar. *Eccles.* 4.

433. 4. *τάλαινα*, sorry, wretched: epithet of *Ἐρε* in Eur. *El.* 248; and of *φυγὴ* in *Phoen.* 1710.—Tr. “not intending to complete the boon.”

435. *συγγν.*, “pardonable,” 981.—*εἰ μὴ θέλει* = “seeing that he is not willing.”

436. For *ἀνέτας ἔχω*, cf. *Med.* 33, *ἀτιμάστας ἔχει*: the meaning is not stronger than that of the present tense. For *ἀνέω* in the sense of *ἀγαπάω*, *to acquiesce in*, see quotations in L. and Sc.

437. *τὰνθάδ* = “the disposition of this city towards us.”

438. For *πράσσειν*, “to fare,” with this, as it were, cognate accusative, Pfl. qu. *Orestes* 1352, *Ἐπράξεν οὐα χρὴ πράσσειν κακούς*.—*χάρις*, here again can be either the gratitude or the boon: cf. note on 334.

439. *οὐκ ἔχω τῇ χρήσομαι*. The (deliberative) subjunctive, *χρῶμαι*, would have been more usual: but the notion of requirement, the “*is to be*,” is less prominent, and the question is put in the indicative, asking what *will* happen. Madvig, *Gk. Synt.* § 121. R. 1.—Tr. “how I shall treat, dispose of, you.”—For *τῇ* used as an adverb of manner, cf. 193 and L. and Sc. II. 3.

440. For *ἀστεγτός*, cf. 124.

441. *ποῖον γαλας ἔρκος* prob. = “What altar (or sacred enclosure) in Hellas:” cf. *Trach.* 607, where *ἔρκος λρὸν* has the same meaning. But L. and Sc. give *γ. έ.* = “fenced city.”

444. *πλὴν* here, instead of governing an expressed genitive, introduces a clause, like *πλὴν δτι*: cf. Ar. *Nub.* 1429, *πλὴν* (sc. *τούτου*) *ὅτι ψυφίσματ’ οὐ γράφουσιν*. It is gen. in this sense preceded, as here, by *οὐδέτεις*, *ἄλλος*, or some such inclusive or exclusive word, (cf. L. and Sc. *πλὴν II.*) and is a sign of the transition from the old usage to its later meaning “however,” which is so common in Lucian.

445. For *κλαῖναι* in the sense of to weep *for*, with accusative, cf. Soph. *El.* 1117, *εἴπερ τι κλαίεις τῶν Ὄρεστεων κακῶν*. [In that passage, however, *τι* is possibly adverbial.]

447. *δυστάλας* nearly always has the feminine form in Euripides. For the genitive, Elm. qu. *Hec.* 661, *τάλασσα σῆς κακογλώσσου βοῆς*; and *Med.* 1028, and Pfl. *Pers.* 445.—The genitive can, as usual, be explained by the idea of the unhappiness *proceeding from*, or being *connected with*, that which is so governed.

451. *σύμπραξον*. Cf. the common phrase *ἄλλ' οἰσθ' δὲ δρᾶστον*. “Do you know the thing which”—(“should be done, *δεῖ* or *δραστέον*,” he intended to say; but breaks off, and says, *δρᾶστον*)—“do it!” See Goodwin, *Greek Moods and Tenses*, p. 179 (§ 7 note 3), and Madvig, *Gk. Synt.* § 141. R. 1; cf. Plautus “*fac sed scin quomodo*,” Soph. *Oed. Tyr.* 543, *οἰσθ' ως πολησον*.

454. Notice *μήτε* followed by *τε*.

456, 7. *λαβὼν = εἰ λαμβάνοι*.—*καθυβρίσαι*, treat despitefully with *ὑβρίς*.

458. For *σκαιός*, cf. note on 258; it = gauche, lubberly, “no gentleman.” Compare the abuse of Eurystheus in 743—747. From comparison with Soph. *Ajax* 678—682, *ὅτι ἐχθρὸς ἡμῶν ἐστοσόρδης ἐχθράρτεος ως αὐτὸν φλάσσων αὐθίς, κ.τ.λ.*, it will be seen that *σκαιός* may here mean simply “stupid;” one who forgets that pride may have a fall.—Pfl. compares an exactly similar remark in *Herc. Fur.* 299—301, *φεύγειν σκαιὸν ἀνδρὸς ἐχθρὸν χρεών, κ.τ.λ.*

459. For *συνάπτειν*, cf. note on 429.—*μὴ ἀμαθεῖ φρ.* = “not with presumptuous ignorance;” *φρόνημα*, “a thought,” having the sense of “a proud thought.” Cf. 387, 926.

460. For *αἰδὼς* cf. notes on 6 and 200.—“*Αἰδὼς hic clementia, ut ἀναλεῖαι crudelitas Herc. Fur. 165.*” Elm., who qu. at length in his Appendix Antiphon pp. 618, 619.

461. *μὴ ἐπαυτιῶ*, do not blame us. The meaning of the two following lines is, We shall not be altogether gainers: therefore (it is implied) we ought not to be blamed for selfishness.—But observe that Pfl. takes *μὴ ἐπαυτιῶ* to mean *μὴ αἰτᾷ περιβάλλεται*, “Do not ask what we cannot grant without disgrace.”

464. *ἀμήχανα*, helpless, involving a dead-lock. The word is harped on again in 472, 487, 492, 495.—*ἄλλα*, for *δέ*.

465. It is odd that Eurystheus of Mycenae should be called *ἄναξ*, without qualifying epithet, by Demophon of Athens. But Elm. qu. a similar case in *Herc. Fur.* 589, *συμμάχους ἄναξ ἔχει*.

466. τι πλέον ἔστιν ἐμοὶ; = "What advantage is it to me?" πλέον ἔχειν, "to have an advantage;" πλεονεκτεῖν, ... in the habit of having an advantage," and so = "to be av . . ." Cf. *Antig.* 268, ὅτι οὐδὲν ἦν ἐρευνῶσι πλέον: "when we . . . o advantage by our enquiries."

468. δεινὸν, here = "dangerous;" but the meaning "strange" is generally contained in δεινόν: cf. Aesch. *Prom.* 39, τὸ συγγενές τοι δεινὸν = "is a strangely powerful tie;" and such phrases as δεινὸν τὸ τίκτειν and οἱ δεινοὶ λέγειν.

469. τε, καὶ = "quum, tum." Cf. Soph. *Antig.* 181, κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ, = "not only now .but formerly."—πατρὸς, objective genitive.

470. For λύμης, see N.—προσκοπεῖν = "look to, weigh well."

471. καρπος in its common sense of seasonable, cf. tempestivus: but notice Aesch. *Ag.* 1343, καρπά πληγὴ, a critical, that is, a mortal, wound.

473. Some think that Demophon here finally left the stage. But as most authorities give to Demophon the speech 567—573, it is probable that D. remained till 573. See N. on 567.

474. The names Macaria and Copreus do not occur in the play: but were by the Grammarians imported into the Index personarum. Here in Elm. and in B. is to be found an account of Macaria qu. from Pausanias I. c. 32.—θράσος is here the reverse of αἰδὼς as used in 43, and of τὸ σωφρονεῖν.—ἐξόδοις, "on the ground of my coming out." See 660, 775, 789. [So Pl. and B. after Elm. See Pl. for examples of this causal dative.]—μοι is governed by προσθῆτε, to attribute.

476, 7. τὸ σωφρ. = "discretion." Observe that the two nouns, forming one idea, take κάλλιστον in the singular.—Cf. Soph. *Aj.* 293, γυναικὶ κύρουν ἡ συγὴ φέρει.—ησυχον, feminine. It is always of two terminations only.

478. Notice Ἰόλεως, vocative.

479. If πρεσβεύειν = "to represent," "negociate for," then γένεος will express relation := "with reference to the family." If it = "to take the lead of;" then the genit. will be the same as after verbs implying rule, supremacy over, etc. Madvig, *Gk. Synt.* § 58 b. For πρεσβεύειν = "to be the older," cf. 45, ἀδελφοὶ θ' οἵσι πρεσβεύει γένος.

480. With δλλὰ supply ὅμως ἐξῆλθον.—δλλὰ εἰμι γάρ is for δλλὰ γάρ εἰμι, to suit the metre. Elm.—πρόσφορος, fitting, i.e., for the post,

i.e., πρεσβεύειν. Cf. *Eum.* 207, πρόσφορον μολέων, Pind. *Ol.* 9, *Epid.* 3 πρόσφορος ἀναγεῖσθαι. [But Pfl. with πρόσφορος would supply τοῖς πράγμασι. He observes "videlicet *mascula virgo.*"]

481, 2. κάμαντῆς=οὐ μόνον περὶ τούτων, ἀλλὰ καὶ περὶ ἔμαντῆς. Elm.—ἐπι=“in addition to, over and above.”

482, 3. μὴ δάκνει. The indicative denotes a belief that the fear is well grounded. Μὴ with indic. in indirect question is in fact a use transferred from the direct question. Μὴ in such cases=*num.* Cf. Soph. *Antig.* 1253, εἰσόμεσθα μή τι καλύπτει. *Troad.* 176, ἐπακουσμένα μή με κτενεῖν δόξα κείται. See examples in L. and Sc. μή, C. II. 2.—προσκείμενον, “added.” See L. and Sc. III. 2.

484. οὐ νεωστὶ δὴ=not lately *chiefly*, or *only*.

486, 7. προχωρεῖ is found in bad sense in *Phoen.* 1266, Elm.—πάλιν αὐθίς=“rursus iterum.”

488, 9. φόδος is contr. fr. δοιδούς.—μόσχον is often for any young animal.

490. σημαλνειν...κελεύειν. There are different ways of explaining the construction. (1) κελεύειν as epexegetical of σημαλνειν, where Eur. might have written κελεύοντας. (2) κελεύειν may be simply superfluous, Pfl.; who aptly qu. Ar. *Nubes*, 331, 334, where βόσκουσι occurs twice; also *Thesm.* 498, 501, repetition of εἱρηκε. (3) Elm. takes σημαλνειν with ταῦρον, κελεύειν with παρθένον; translating “ait non taurum significare sed puellam mactari jubere.” [(4) Elm. also thinks that possibly while the subject of σ. is φόδος, the subject of κ. is Demophon himself. (5) He qu. *Rhesus* 880, ὑμᾶς χρεών Πριάμῳ...σημῆναι νεκρὸς θάπτειν κελεύειν.—Possibly the two verbs should be taken together in the present passage also: “he says that the soothsayers declare that they bid you.”]

492. ἀμηχανεῖ here takes a cognate accusative, or accusative of respect: elsewhere, we also find ἀμηχ. περὶ τίνος, or with the dative; as in Soph. *Aj.* 1113, θεσφάτοις ἀμηχανῶ=“on the ground of.”

494. =“not in so many words, but it comes to this.” Elm. qu. *Phoen.* 161, ὥρῳ δῆτ’ οὐ σαφῶς, ὥρῳ δὲ πῶς.

495. See N.—“Unless we shall contrive a way out of this difficulty (*τι*) *in some way*” (adverbial use).

496, 7. βούλεται where we expected βούλεσθαι. There is a zeugma: λέγει is used with εὐρύσκειν in the sense of “he bids;” and with βούλεται as “he says” (oratio recta).

498. See N.—Tr. with P., “Is it on these terms that we depend

for safety?" [Elm. would tr. ἐχθμεσθα haeremus: "In this pass, are we prevented from being saved?" For this he qu. Thuc. I. 25, ἐν πτέρῳ εἰχοντο θέσθαι τὸ παρόν. But, as Pfl. observes, εἰχοντες hardly = haerebant in that passage.]—καὶ ἔχει = "do we indeed depend?" cf. L. and Sc. καὶ, B. II. 1.

500. οὐτε = "do not as yet." Take νῦν οὐτε together, not μὴ οὐτε: cf. 538, and Aesch. *Ag.* 818, νῦν οὐτε εὔσημος πόλις.

501, 2. αὐτὴν = *ultra*. With οὐτοιμὴ supply εἰμι; which is very often omitted with this adjective. Cf. Soph. *Oed.* Tyr. 91, οὐτοιμος εἰπεῖν.—παρίστασθαι = "put myself by the side of, and so, submit to:" so in Demosth. 597, ult., παραστῆναι τῷ πολέμῳ. But in 564 of this play, παρεστάναι = adesse; and so in 590.

504. See N.—Cf. 986, 991, νεῖκος, and δυσμένειαν ἡράμων.

505, 6. "Shall I, though I have the opportunity of securing the safety of all, flee so as to escape death?" Pfl. qu. Hdt. VII. 194, Δαρεῖον διαφυγῶν μὴ ἀποδέσθαι.—παρόν is nom. or acc. absolute.

508—510. Does she mean "It were ridiculous, that, while we give way to lamentations as suppliants (which is bad enough in itself) we should also make an exhibition of our cowardice?"—With κακοῖς supply ὄντας, not εἶναι. The latter would mean "should appear to be cowards."

510. For πῶ, see note on 369.—εὖ χρηστοῖς πρέπει, "are thought fitting amongst good people;" or, possibly, "are seen amongst good actions."

511. οἴμαι here and in 968 is ironical: not so in 670.—αὐτὴν τύχοι ποτε: this prayer is always inserted before the mention of the ill-omened word. See 714.

512. χεῖρας εἰς. The transposition is for the sake of the metre.

514. μηδὲν ἡσσον, i.e., than in the present case.

515. ἀλγετεύσω may be either future indic., or deliberative subjunctive. Elm.

516. δὴ = "look here, lo!" δῆτα is an emphatic form of δή. [But P. translates εὰν δὴ, "if, as doubtless they will."]

517, 8. "Why do you ask us to risk our lives for you, while you cling to life yourselves?"

519, 520. For προσωφ. cf. 330, 681.—μέντοι is thus often used in strong protestations. See L. and Sc. μέντοι, B. 4. b.

522, 3. τῷδε = "in this way" (ὁδῷ) = "with such a hope."—προῦδοσαν, frequentative.—With κόρην supply ἐμέ.

526. *ἀναξίαν*, supply *τούτων τυχεῖν*. Here, and in Soph. *Antig.*  
694, *ἀναξία* = “undeserving of evil.”

527. *ἥτις*, as in 409, implies a reason; “such as to be.”

528. *ὅπου* = ἐκεῖσε *ὅπου*.

529. See N.—Note that the reading in the text is a cretic reading.—*κατάρχεσθαι*, cf. 601, and *Iphig. T.* 40, refers to the beginning of a sacrifice, when the lock or tuft of hair was cut from a victim's forehead. It naturally takes genitive of the victim; and, in *Alc.* 74, dative of the instrument; *κατάρχεσμαι ξίφει*.

530, 1. *πάρα* = *πάρεστι*.—Cf. *Andr.* 357, *ἐκβύτες οὐκ ἀκούτες*, Pfl.—*ἔξαγγέλλομαι*, = “I proclaim,” implies “I promise.” Cf. *Ion*, 1605, *εὐδαίμον' ὑπὸ πετμονὸς ἔξαγγέλλομαι*, qu. by P.

533. For *μὴ* = “in the event of,” cf. 283, 328. See 518.—For *εὑρημα*, Pfl. qu. *Med.* 553.

Compare with this speech of Macaria, that of Polyxena in *Hec.* 242, of Iphigeneia in *Iph. Aul.* 1368, and of Praxitheia, in *Erectheus, Frag.* Elm.—And yet they say that Euripides was a misogynist.

535. *φεῦ*, cf. 552, of admiration. So in Ar. *Aves*, 1724, *φεῦ φεῦ τῆς ὥρας, τοῦ κάλλους*.

536. *πάρος*, here a preposition, = *πρὸς* = *ἄντι* in 580 = *πρόσθετος* in 583. *πάρος* in this sense follows the word which it governs. See Index.

538. *μᾶλλον* is used with *γενναῖον* instead of the comparative adjective.—For *ἴτι*, cf. note on 500. P. takes it here as “beyond the present example.” B. takes *μᾶλλον* *ἴτι* together. But why not = “hereafter”?

541. See N.—*Ηρακλῆος*, the epic genitive, does not elsewhere occur in Tragedy. It may be taken as genitive in apposition with, and explanatory of, *ἐκείνον*, and also as dependent on *φρενός*.—οὐκ *αἰσχύνομαι*, alluding to the request of Macaria in 474.—For *αἰσχ.* and dat. of cause, cf. *Herc.* 1160, *αἰσχύνομαι τοῖς δεδραμένοις*.

542. *τῇ τύχῃ* = “at the mischance which makes such words necessary.”

546. *πάλος* = “the lot as shaken from a helmet.” *κλήρος* is the more common word in Tragedy. But cf. *Ion*, 416, *οὐς ἐκλήρωσεν πάλος*, and Soph. *Antig.* 275.

548. *χάρις*, there is no boon, no favour conferred: see note on

334. *Μὴ λέξης*: *μὴ* with subj. aorist makes a request for the moment. *ὅρα*, or some such word, can always be supplied. Cf. 558, and 654.

549. With *ἐνδέχεσθε* supply either *με*, or *αὐτὸς*, or *μω*.

554, 3. ὑπερφέρεις τόλμαν τόλμη. The genitive of comparison is naturally the usual construction with ὑπερφέρειν, as in Ar. *Equit.* 584. Probably the accusative can be explained thus:—ὑπερφέρειν here = “you exalt, you carry to excess, you *top up* one act of boldness by another.” [So B. from Matth. But Elm. has such searchings of heart on the subject, that he would resort to emendation. See Pflugk’s note.] ὑπερέχειν and ὑπερβάλλεσθαι are also found with an acc. in place of the usual genitive.

558. Iolaus had just said: “I do not bid you die; I only say that by your death you aid your kin.” Macaria replies, “Σοφῶς κελεύεις: by so saying, you practically do bid me, and act wisely in so bidding me.” Elm., however, tr. σοφῶς “cautiously:” in the sense that ‘Your command is so carefully worded that you escape participation in the guilt of my blood.’—For μὴ τρέσης cf. note on 548.—μίασμα, so usually of the stain of murder. Cf. Aesch. *Suppl.* 265, αἰμάτων μ., and *Hippol.* 35.

559. θάνατος, jussive, *let me die*. As Elm. observes, the plural subjunctive is more common in this sense. He qu. *Hippol.* 567, αὐδὴν τῶν ἔσωθεν ἐκράθω, and 1354, ἀπειρηκὸς σῶμ' ἀναταύσω.—ἔλευθέρως = “of my own free-will.” P. [or, “as becomes a free woman.” Elm.].

560, 1. ἐνθανεῖν, to die *in*, i. e., *by*.—θέλω here = βούλομαι, cf. 13, 134, 200 and Index.—πέπλοις, a woman’s garment, answering to the man’s *ἱμάτιον* or outer garment.—παρών = “be present and.”

562. γε simply emphasises the dreadful word σφαγή.—τὸ δεινὸν, the strange and dreadful end, or deed. Cf. *Med.* 393, τόλμης δ' εἴμι πρὸς τὸ καρτερόν.

563, 4. Observe that εἰπερ in Attic is only used when the truth of the supposition is assumed. But in Homer, εἰπερ = καὶ εἰ = “even though.” Cf. *Illiad.* VII. 117, εἰπερ ἀδείης τ' ἔστι...ἀκόρητος. *Odysseus*. I. 167, εἰπερ τις φῆσαι ἐλεύσεσθαι.—With οὐπερ, supply πεφυκέναι.—For παρεστάναι cf. note on 502.

565. δὲ emphasises τοῦδε, and not σύ. See note on 257.—With ἀλλὰ, “then,” supply εἰ μὴ τοῦτο δρᾶν θέλεις. [Elm., who gives many examples of this use of ἀλλά].—τοῦδε χρῆσε = “ask of Demophon.”

567. See N.

568. κοσμέω is used specially of dressing *women*; in 725, of armour: in *Troad.* 1147, of paying honours to a νέκυς, and in Soph. *Antig.* 396, τρόφου κοσμοῦσα.

570. *τλημον*. here = “ boldest, most stout-hearted : ” so Elm.; who qu. from *Hec.* 562, how Polyxena ἐλεξε πάντων τλημονέστατον λόγον. In Soph. *El.* 439, τλ. γυνή seems to bear the (bad) sense of “ bold.” In any case, the underlying idea is *endurance*.

572, 3. The accusative after *προσειπεῖν*, which is to be supplied from the following line: or, the acc. of respect.—Exit Demophon finally.

575, 6. Take *τοιούσθε* ὥσπερ σὺ together, and tr.: “ Teach them to be such as you are, wise in all.” [So Pfl., who qu. many instances. And so B. But see Elm.].—For the idea in *μηδὲν μᾶλλον*, cf. *Med.* 295, χρὴ δ' οὐποθ' ὅστις ἀρτίφρων πέφυκ' ἀνὴρ παῖδας περίσσως ἔκδιδσκεσθαι σοφούς. Pfl. We, on the other hand, have the proverb about A little learning.—ἀρκέσονται = “ it will suffice them : ” cf. 323, 827.

577. Tr. “ Try to save them from death (so that they do not die).” [But Elm. has a comma after *σῶσαι*: in which case, tr. “ And do not be eager to die.”]

578. Tr. “ For thee we are as thy children: by thine hands have we been reared.”

580. At the end of this line, the following contrasted thought was left to suggest itself to Iolaus:—So do you, for your part, offer *your old age*, and *live* for them.

581. *δύμιλα* here and in *Æsch. Eum.* 57 = “ assembly : ” but its more usual meaning is, a being together, intercourse. Cf. *Prom.* 39, τὸ συγγενές τοι δεινὸν ηθὸ δύμιλα, and Soph. *Philoct.* 70.

582, 3. With *γένοιτο* supply *τοσαῦτα*, or *πάντα*.—With *πάροιθεν*, cf. note on 536.—*σφαγῆσεται*. The same future passive is found in *Androm.* 315.—For *καρδία*, *κάρα* would be more usual: *σφάξει* strictly refers to the *throat*.

584. *ἴσω δόμων*. Cf. *Aesch. Theb.* 232. We should have expected *ἴνδον*, for there does not seem to be implied any idea of *motion to* the house. P. refers to *Hippol.* 2, οὐράνου τ' ίσω, and Eur. *Suppl.* 1197, έστιν...εἰσω δόμων. For the genitive with *ἴνδον*, and with other adverbs of place and time, cf. Madvig, *Gk. Synt.* § 50. b.

588, 9. *τὴν σώτειραν* depends on *θάψαι*.—Bury, that is, *in her own land*.—With *κάλλιστα*, supply *θάψαι*.

590. For *παρέστην* see note on 502.—*προῦθανον*, *in behalf of*: so in *Alc.* 383 and 684, οἱ προθνήσκοντες σέθεν, παῖδων προθνήσκειν πατέρας. Cf. *Alc.* 682, ὑπερθνήσκειν σέθεν, But observe that in *Thuc.* II. 52, *προθνήσκειν* = “ *to die before*.”

591. *κειμήλια*=“treasures;” cf. Soph. *EI.* 438.—Iphigeneia in Aulis, 1398, makes a similar remark: *ταῦτα γὰρ μνημεῖα μου Διὸς μακροῦ, καὶ ταῖς οὐτοῖς καὶ γάμοις καὶ δόξῃ ἐμῇ.*

593. *γε* always emphasises the preceding word. Distinguish therefore *γε μέντοι* (here, and in 637) from *μέντοι γε*.

594, 5. *μέριμνας*=“cares.”—*οἱ θ.* =“those just about to die.” P.—*τις*=“one,” Fr. “on,” Ger. “man.” Cf. 827, 866.—*ὅτα* is used with *τρέπειν*, and not *ὅτον*; as in Latin *quo me vertam*, not *qua*. Elm.

596. Exit Macaria finally. The first five lines in the next speech are addressed to her retreating figure.

597. Of *ἐκπρέπειν* L. and Sc. give no other instance.

598. Take *πολὺ* with *τυμωτάτη*.

600. *χάρε,* which is used both at beginnings and at ends of interviews, here=“vale,” and in 630=“salve.”—*δυσφημεῖν* is here transitive: but has often the simply neuter sense of speaking in an ill-omened manner.—With *γὰρ* supply some such thought as follows: “Farewell! (I use the word, though it is ill-applied) for, &c.”

601. For *κατήρκται* “has been devoted, initiatum est,” see note on 629. Observe the *passive* use of the deponent. [Elm. in a long note suggests that the reading might be *ἢ κατήρκται*, used actively: but in that case *σῶμα* would be in the genitive. In his note in his Appendix, he gives a list of passages in which *εἰργασται*, another deponent, is used (1) in active, (2) in passive, (3) doubtful].

602. *οἰχόμεσθα*=“I am fainting, or dying:” cf. 636. It is a common use of the word.

603, 4. *ἔρειδω* is here used in the sense of making one thing lean upon another.—*αὐτοῦ* =“here.”

605, 6. He speaks of the future as past, because it is already decided on.—For *οὔτε...τε*, Pfl. qu. *Troad.* 487, and other passages.—*οὐ βιώσιμον*=“it is impossible to live:” cf. Soph. *Antig.* 566, *τι γὰρ μόνη μοι τῆσδε ἄτερ βιώσιμον;*

607. *ἄτη*, here=“mischief, destruction.” See L. and Sc. It is a word that should only be used in Tragedy.—*συμφορά*, noun, fem. sing.—Let the beginner compare with this, and translate, *Medea* 54, *χρηστοῖσι δούλοις συμφορά τὰ δεσποτῶν κακῶς πίποντα καὶ φρεγῶν ἀνθάντεται.*

608. For map of the metre of this chorus, which is chiefly dactylic, see Pfl.—The Strophe here, like the moral of a fable, consists of very obvious general reflections; written, like some leading articles, to help those to think who cannot think for themselves.—The second *οὐ* in this

line is for *οὐτε*, as in 616. Tr. "Without the gods, I say that no man becomes prosperous, none afflicted in lot." Negative clauses often thus stand, following one another without any connecting particle. Cf. v. 615.

610. For *βεβάναι* cf. *Iliad* XVII. 359, *βεβάμεν*. For the expression compare Soph. *El.* 1093, *μοίρα οὐκ ἐσθλῷ βεβώσαν*. Elm.

612. *διώκει* = "hurries, properat :" intransitive. [Pfl. from Musgr. who qu.] *Herc.* F. 1081, *φύγε διώκετε*.—For the sentiment, which is not uncommon in any language, Elm. qu. Aesch. *Prom.* 275, *πλανωμένη πρὸς ἄλλοις ἀλλοι πημονὴ προσιόνει*, and *Orest.* 979, *Ἐπερα δ' ἔπερος διμείβεται πήματα*.

613. *ἀφ' ὑψηλῶν* = *ὑψοθεν*, Pfl. = "from on high." [But P. refers to 939.]—Cf. Luc. *Evang.* I. 52, *καθεῖτε δυναστὰς ἀπὸ θρόνων, καὶ ὑψωσε ταπείνους*.—*ώκισε β.*, frequentative : "brings to low estate."

614. For *ἀλήγαν* see N.

615. *μόρσιμα* alludes to *μόρα* in 612. It is a Homeric word.—*ἀπώστειαι* = "thrust them away from himself."

617. *ὁ πρόθυμος* = *ὁ βουλόμενος ἀπώστειαι*.

618. *μὴ προπίτηνων* = "erecto corpore atque animo." Iolaus was lying on the ground.—*τὰ θέων*, "the things sent by or from the gods." Cf. *Phoen.* 382, *δεῖ φέρειν τὰ τῶν θεῶν*.—[See N.]

620. *φροντίζει* = "in your mind, or thoughts."—*ὑπεραλγεῖν* is intransitive, and takes genitive of the person, as in *Hipp.* 260, *καγώ τῆσδε ὑπεραλγῶ*.

621. 2. *εὐδόκιμον* is emphatic. Note that *πρὸ τ' ἀδελφῶν καὶ γᾶς* = *πρὸ ἀδελφῶν τε καὶ πρὸ γᾶς*. Cf. Aesch. *Theb.* 30, *ἄλλ' ἐς τε ἐπαλξεῖς καὶ πύλας*: Thuc. IV. 8, *ἄνευ τε ναυμαχίας καὶ κινδύνου*: *Hippol.* 1158; and in Herodotus, *ἄνευ τε δόλου καὶ ἀπάτης*. Elm.—*μελέα* = "unhappy, to be pitied;" but observe that the Homeric use is different; as in *Iliad* XXIII. 795, *οὐ μελέος εἰρήσεται αἴνος* = "in vain, useless."

625. "The path of virtue leads through labours." Cf. Hesiod *Op.* 289, *τῆς θ' ἀρετῆς ιδρώτα*.

627. *σέβεις* = "you reverence." With *μετέχω*, supply *τῆς δόξης*: "I share that opinion with you." Cf. 8.—Cf. Balaam in Numbers xxiii. 10, Let me die the death of the righteous, and let my last end be like his.

630. One of the servants of Hyllus (an elder son of Heracles, who has been searching elsewhere for an asylum for the family, cf. 45, 46) enters to say that Hyllus is at hand with an army. These tidings, though not expressly told him, it is clear from 659 that Iolaus has gathered

from the answers in 637 and 639. Iolaus had fallen to the ground, 602; and had been covered with wraps, 604: he is therefore not at first seen by the θεράπων.

630. 1. For *χαλπέτ'*, see note on 600.—ἀποστατεῖ is to be taken with each nominative separately.—Ἴδη, here = “a seat;” but, often, the act of sitting.

632. Tr. “I am here—with poor presence as is mine.” The γε emphasises οὐδὲ δή; but P. takes it with ἔμοι. Cf. ή δή προβάτων εύδαιμοντα, = “so far as happiness belongs to cattle.” Xen. Cyr. VIII. 2. 14.

633. τι χρῆμα is strictly an accusative of respect = “Why?” Cf. 646, 709. But often = “What?” Cf. Aesch. Choeph. 885, τι δ' ἔστι χρῆμα;

634. οἰκεῖος = personal and private; as opposed to κοινός. Cf. 146, 419.—συνειχόμην = “was constrained, oppressed;” and in this sense is only in the passive. Cf. Aesch. P. V. 655, τοιούσθε διελέπασι συνειχόμην.

635. The change of tense has not so much emphasis here as in 654.

636. ἐσμέν. The plural is used of one man, as in 602.—ἔρρωμεθα = “have strength;” and is mostly thus used in pf. pass. with present sense.

637. Cf. note on 593.

639. For πενέστης, a “serf” (i.e. a *server: servus*), one who πένεται (cf. πόνο-ς), see L. and Sc., and cf. Pfl. for learned references. “The descendants of the old Pelasgo-Argive inhabitants of Thessaly, paying portion of the produce as rent.” P.—Cf. Theoc. 16. 35, ἀρμαλήπη ἔμμηπον ἐμετρήσαντο πενέσται.

640. See N. for cretic ending.—This line apostrophises Hyllus, and is not addressed to the θεράπων.—βλάβης = “from hurt.”—ἄρα is probably, judging from the reply in the following line, here used in its ordinary sense of *num*; but the passage will bear the use of ἄρα as an interjection, for which see exx. in L. and Sc. I. 5.—νὗψ = “to Alcmena and to myself.”

641. καὶ πρός γ', (adverb) = “and, besides,” (implying, I don't understand your alarm): cf. Aesch. Prom. 73, ή μὴ κελεύσω κάπιθωνέω γε πρός.—With τὰ νῦν τάδε, cf. Herc. F. 246 = “at the present time.” Pfl.—The accusatives may be accounted for as an accusative of duration of time, followed by an accusative of respect. Both define and limit the scope of the verb: lit. ‘you are fortunate as to present circumstances, as to these matters’ = “you are fortunate at present in this.”

644, 5. ὠδίνουσα is only used in the present.—τήκομαι, intransitive, takes an accusative of respect, as in Eur. *El.* 207, ψυχάν τακομένα.—For εἰ with future indicative after verbs expressing emotion, cf. L. and Sc. *el.*, B. III. and IV.—As verbs of fearing may be followed by an indirect question introduced by εἰ, ὅτου, ὅπως, etc., the idea of anxiety implied in ψυχῆν ἔτήκον admits of a similar construction. For the general law, cf. Goodwin, *Greek Moods and Tenses*, § 46, N. 6. c.—The best explanation of these difficult lines seems to be the following, in which Elm. and Pfl. agree:—οἱ ἀφ.=Hyllus, and the other elder sons of Heracles: νόστος=the arrival of Hyllus at Marathon [*adventum*: not, *reditum in patriam*, as B. thinks]. The genitive τῶν ἀφ. can either be taken with ὠδίνουσα, as if περὶ were understood (Elm.); or as directly depending on νόστος (Pfl.).

646. ἀυτὴ is generally a battle cry, as βοή is a cry of suppliants, or a cry to the rescue. Cf. Aesch. *Persae* 395, σάλπιγξ δ' ἀυτῇ πάντ' ἐκεύ' ἐπέφλεγεν.

649. τοσόνδε. With this word Alcmena turns from Iolaus to the other, and assumes an air of bravado, thinking him another emissary of Eurystheus.

651, 2. This is one of the seven lines in Euripides which begin with ητοι ἄρα. Elm.—ξτι=“any longer.”

653. ἀγωνίζομαι, which here=“to fight with,” and takes the dative incommodi, is in 795, and in Eur. *Suppl.* 637, used absolutely: but, more generally, it means to fight for a prize, and takes περὶ; or accus. cogn.

654. “Keep a good heart, cease trembling.” Cf. 548.—οὐδὲ Ἀργόθεν avoids a cretic ending, being practically one word.—κήρυξ, a herald, not *the* herald.

657. σέ. Accusative because the idea is, You are the *object* of my thoughts. For the elliptical use of the accus. cf. Ar. *Ach.* 345, μή μαι τρόφασιν, and Ar. *Av.* 273, οὗτος ὁ σέ τοι, and Madvig, *Gk. Synt.* § 32.—Elm. explains σέ in the present passage by supplying the definite word καλῶν, while Matth. supplies ἐβόησα from βοήν ἐστησας in the previous line. Cf. Soph. *Antig.* 441, σὲ δὴ, σὲ τὴν νεύουσαν ἐς πέδον καρά, φῆς, η καταρνεῖ. The beginner will beware of taking σέ with βαίης.—ὅπως here as a final conjunction, taking the optative after past tenses, =ut. Cf. L. and Sc. B. I. b. Be careful to distinguish between the use of ὅπως in *true Final* clauses (with the subj. and opt.; very rarely the indic. which is never found with most of the final conjunctions), and the

use (1) with secondary tenses of the indicative to express an unfulfilled condition ; and (2) with the future indic. after verbs of striving, etc.—*πρόσθε* is here a preposition, not an adverb ; cf. 686 and Aesch. *Pers.* 447, *πρόσθε Σαλαμῖνος τέκτων*.—Take *ναῦι τοῦδε* together, and *πέλας* as an adverb. [Elm., Herm., Matth.]

658. *γίνομεν* (see N.) = “I knew not that : who then is this?”

659. See note on 630. He refers to Hyllus.

660. Is addressed to the *θεράπων* : Thou too share in my greeting on the ground of these thy tidings.

661. Take both *τι* and *τοῦ* with *διεροῦται*. [B., Matth., Pfl. and see exx. in Pfl.] Tr. “Why, since his foot has reached this land, is he absent now? and where?”

662. *εἰργω* usually takes *μή*, as in 963, *εἰργει μή θαυμῖν*. But cf. Soph. *Oed. Tyr.* 129, *εἰργε τοῦτ' ἔξειδενα*.

663. *δεῖρο* is for *ἐνθάδε*, as if *φανέντα* implied motion.

664. *καθίζει* is used causally, as in Thuc. IV. 90, and VI. 66, *καθίζειν τὸ στράτευμα*, to encamp the army.—*τάσσεται* (cf. 676, *τάσσεται*) middle voice, used of the general, “he is forming for himself,” or “he is getting formed.” P.—So in Thuc. II. 90, *ἐπὶ τεσσάρων ταξίμενοι τὰς ναῦς*. But its common use in Thuc. in the middle is, To fall in, in order of battle. Cf. I. 48, IV. 11.

665, 6. She means, Then there is nothing more that interests me personally, in such details as these.—*ἡμῶν* = “my task, not yours.”

668. Cf. 674, and Aesch. *Pers.* 334, *πόσον τι πλῆθος ἡν τεῶν* ; “About how many?”

669. *δύλον* (= *δλαλως*) = “I cannot tell you the number in any other way.” See N.

671. Tr. “And lo he is posted as the left wing :” that is, he and his forces form the left wing : nominative in apposition. [But Elm. would supply *κατά*.—P. explains it as cognate accusative, like *στῆναι στόσων*, and qu.] Eur. *Suppl.* 657, *τοὺς σὺν αὐτῷ δεξίδι τεταγμένους κέρας*.—Observe that *λαύδι* (= *laevus*) is not found in Attic prose, and is never used in any but the literal sense of “left :” cf. 728. But we have had *σκαύδι*, above, metaphorically : and we find it so in prose authors also.

673. See N.—Tr. “And lo, the victims have been brought forward.”—[*καὶ δὴ = ἤδη*. *ταράγειν* = in medium adducere]. Cf. Xen. *de Republ. Laced.* XIII. 8, *δράστεν ἤδη τῶν τολεμίων, σφαγιάζεσθαι*. Pfl.

674. *ἀπωθεν = ἀποθετ*, = (strictly) “from afar,” as in Soph. *Antig.* 1206, *φωνῇς ἀπωθετ κλύει τις* : but here = “how far off.”

675. *ώστε* with the infinitive gives the distance as a general term: with the indicative, it would refer only to this particular case. Pfl. qu. *Hel.* 1283, *ώστε σ' εἰς πάτραν ἐλθεῖν*. Compare also *Hel.* 1269, *ώστ' ἔξοπλοις βόθια χερούθειν μόλις*.—*ἔξοπλοις*=“seen from far:” as we gather from 677. See also the passage last qu.

676. For *ταῦταντα* see note on 664.—Look out the inflexions of *στίχας*.

677. *εἰκάζω*=(1) “to make like to,” (2) “to compare with,” (3) as here, “to *conjecture*.”

678. Cf. Soph. *Oed. Col.* 1366, where *τὸ σὸν μέρος*,=“quod ad te attinet”, *σοῦ ἔνεκα*.

680. *φροντίζω* is mostly used with the negative, as in *Bacch.* 637. *Πενθέως οὐ φροντίσας*.

681. *ὡς ἔσαγμεν*, cf. note on 421,=“ut videmur,” or, “ut nos deceat.” *ὡς ἔσικας* is often used in the same sense. Elm.—*ἀφελεῖν*, in the sense of *prodesse*, to *benefit*, does not often take, as here, the dative; but the accusative, like *juvare*, as in Aesch. *Prom.* 507, *μὴ νυν βροτοὺς μὲν ὀφέλει*.

682. For *ἢν* cf. note on 416.—*μῶρον* implies that the idea of so old a man being able to help his friends, is foolish.—Elm. qu. *Herc. F.* 585, *πρὸς σοῦ μὲν, ὡς πᾶι, τοῖς φίλοις εἶναι φίλον*. So the genitive in Latin, *Est viri boni*. See L. and Sc. *πρὸς*, A. IV. *πρὸς σοῦ*=“proceeding from, or connected with, your character,” and so, “like you.” Cf. Soph. *Ajax* 581, *οὐ πρὸς λατροῦ σοφοῦ θρηνεῖν ἐπιψδὰς πρὸς τομῶντι πήματι*. Cf. Madv. *Gk. Synt.* § 77. 3. b.

683. Supply, *ἡκιστα πρὸς ἐμοῦ ἐστίν*.—For *μετασχῆν*, see note on 8.—Notice that this is an affirmative sentence. Pfl. notes at length that *ἢν* is only used in affirm. sentences.

684. Cf. Aesch. *Theb.* 396—8, *κύσμον μὲν ἀνδρὸς οὕτων ἀν τρέσαιμ' ἔγώ*. P.

685. From *θεῖω*: cf. 271.

686. *πρόσθεν* here is adverb of time=“previously, first.” Cf. *πάροιθεν* in Index.—The character of the dialogue between these two, the “chaff” of the one, and the tottering efforts of the other to arm himself, have an element of comedy, which is not found in the earlier dramatists. P. therefore thinks that the *Heracleidae* was probably the fourth play in a tetralogy, played latest in the day, in the place of the usual Satyric drama (such as is the *Cyclops*); and so partly designed to create laughter.—At any rate, since in this play Euripides

had departed from custom by writing with a view to an existing political crisis, he was probably the less careful to maintain continuously that orthodox tragic tone, to which he was at no time so faithful as were his predecessors. [See the ludicrous features of the *Bacchae*.] His mind is throughout turned rather to political allusion than to dramatic precedent.

687. Cf. *Rhes.* 335, φέβος γένοιτ' ἀν τολεμίοις δρθεὶς μένον. P.

688. For ὁ τάν, “good master,” cf. Soph. *Oed. Tyr.* 1145. In these two places the phrase is put into the mouth of a θεράπων. It usually denotes, in the few passages in Tragedy in which it occurs, familiar and friendly remonstrance. It is common enough in the conversations in Plato and Aristophanes. For tragic Iambics it should be avoided as too colloquial.

689. Tr. “Yet at any rate I am prepared to fight (future) with as many in number (acc. of respect) as before.”—Cf. *Ion*, 1235, δὲλλ' οὖν λεγόμεθά γε. [Elm. See also Pfl. for this phrase.] Cf. Thuc. I. 143, οὐκ ἐλάσσονι μαχούμεθα, and Soph. *Antig.* 84.

690. Tr. “Slight is the weight which you thus throw into the scale for your friends.”—Cf. Aesch. *Pers.* 437, ως τοῦσδε καὶ δις δυτιηγκώσαι ροτῆ. Pfl.—But notice Eur. *El.* 1274, Δυκαίου πλησίον θηκώματος=“enclosure.”—τὸ σῶν is not here necessarily contemptuous, but means, the weight consisting of you.

691. δρᾶν is probably to be taken with παρεσκ.; but L. and Sc., art. ἐρύκω, take ἔρυκε δρᾶν together, as “Hinder me from doing.”

693. Tr. “On the understanding that I shall not stay behind, you may talk on, what you will.” πάρα=πάρεστι. ταῦλα=“cetera.” ως μὴ μεροῦντα is accusative absolute.—“Genitivus Absolutus ipsam rem, Acc. Absolutus alicujus de ea sententiam exprimit,” Elm., who qu. (amongst other passages) *Ion*, 965, ως τὸν θεὸν σώσοντα τὸν γ' αὐτοῦ γούν.—“Modo teneas me non mansuram.” Pfl.—It is possible that he would have said ως μὴ μεροῦντος, but used the accusative, through the attraction of μὴ μ' ἔρυκε in his last remark. So Reiske in Elm.—See L. and Sc. ως, C. I. 3. For the acc. absolute with ως, cf. Madvig, *Gk. Synt.* § 182, and Goodwin, *Gk. Moods and Tenses*, § 110. 2, N. I.

[Elm. in note in Appendix on 693, gives (1) a list of supposed elisions of ι in the dative singular, and would emend in each case, (2) a list of transitions from genitive or dative to the accusative, which transition mostly occurs in participles: e.g., Aesch. *Agam.* 1610, καλὸν δὴ καὶ τὸ κατθανεῖν ἐμοὶ λέσσεται τοῦτον. Soph. *El.* 479, ὑπεστι]

μοι θράσος, κλύνουσαν. *Med.* 814, σοὶ δὲ συγγνώμη λέγει τόδ' ἔστι,  
μὴ πάσχοντας.]

695, 6. ἐν δόμοισι τοῖσθε = "in this temple of Zeus 'Agoraios," as we gather from θεὸς, 697. It is just possible that τοῖσθε may = "belonging to the chorus."—οἵσι refers awkwardly to δολα. For the custom of hanging arms to the walls of temples, cf. *Androm.* 1123, κρεμαστὰ τείχη πασσάλων καθαράσας, and Hor. *Odes* I. 5. 13—16; and III. 26. 3, 4. Nunc arma defunctumque bello barbiton hic paries habebit.—δολα is here used of *suits of armour*. Cf. 699, 720; i.e., it includes the δόρυ. Cf. 727.

697. ἀπαιτέω generally has two accusatives, as in *Hel.* 963, ἀπαιτῶ τὴν ἐμὴν δάμαρτα σε.

699. ὄπλητης is here used strictly as an adjective: cf. 800.

700, I. οἰκούρημα, cf. *Hippol.* 787, = "a keeping the house."—γίγνεται = "tends to be."—δειλίᾳ. The dative states the efficient cause of the action: "remained *through* cowardice." Madvig, *Gk. Synt.* § 41. Cf. ἄγνοια δαμαρτάνειν.—The θεράπων here goes into the temple to fetch the armour. Alcmena had either remained on the stage silent since her remark in 665; or had then withdrawn into the temple. In the latter case, the arrival of the θεράπων in quest of armour causes her to reappear and remonstrate with Iolaus in 709.

702, 3. στόρνυσι is not found elsewhere in Eurip. B.—ἢ βῆ = "is in its prime."

704. δ is the relative to a neuter cognate accusative, which is implied with πονεῖς.

706. γνωσιμαχεῖν, "to fight one's opinion, and so, to change it," only occurs in one other place in the Attic poets, Ar. *Aves*, 555, καὶ μὲν μὴ φῦ μηδ' ἐθελήσῃ μηδ' εὐθὺς γνωσιμαχήσῃ. Three times in Hdt., e.g., VII. 130, γνωσιμαχέοντες καὶ τάλλα, καὶ διε χώρην ἄρα εἰχον εὐαιρετόν. The old explanation was, "to know one's own weakness." See Elm.—σὴν ἡλικίαν = "a man so old as you :" ἡλ. is not here used in its common sense of ἡβῆ.

707. For διμήχανα see note on 464.—Tr. "To let alone impossibilities. There is no way in which you shall get your youth back again."

709. See note on 700, I.—For ἔκτος used, as ἔνδον is here, of the mind, cf. Soph. *Ajax*, 640, οἴκετι συντρόφοις ὅργαις ἔμπεδος ἀλλ' ἔκτος ὄμιλει.

711. For δλεῖ, prowess, valour, strength in war, cf. 761.—For the construction used with μέλειν, cf. Soph. *Philoct.* 1036, θεοῖσιν εἰ δίκης

μέλει, Aesch. *Prom.* 938, ἐμοὶ δὲ θλασσοῖς Ζηνὸς ἡ μηδὲν μέλει. But the object of care is sometimes put in the nom., as in Eur. *Suppł.* 939, δημοσίων ἀν μέλοις πόνος : cf. Aesch. *Prom.* 3, σοὶ δὲ χρὴ μέλειν ἐπιστολάς. Cf. 96, 354, 713, 717, of the present play.

712. See N.—Τι δέ, so, in colloquial English, “But, come,” “But, I say.”

713. With παιδὸς supply σου. παισι, i.e., to the sons of Heracles who survive.—μελ., Impersonal : for the construction cf. 717, καὶ Ζηνὶ τῶν σῶν...μέλει πόνων.

714. See note on 511. So great was the reluctance of the Greeks to mention by name anything unlucky, that, even after the deprecating parenthesis δι μῆ γένοντο, he uses a colourless expression, τύχη, instead of Death.—Cf. *Iph. Aul.* 88 and 89, ἀπορίᾳ κεχρημένοις, ἀπλοίᾳ χράμενοι, Cicero *Ep. ad Div.* XIV. 5, adversis ventis usi. Elm. *Med.* 347. Pfl.

717, 8. See note on 711.—ἀκούσεται is used passively, like κλίνει, and audire.

719. For δσιος, cf. Plat. *Euthyphro* 12 D, πρὸς θεῶν δσιον καὶ πρὸς ἀνθρώπων δικαιον. In *Cyclops* 125 occurs δσιοι περὶ ζένους, but the idea is one of religion.

721. οὐκ ἀν φθάνοις, “you have no time to lose,” “oportet te quam primum,” is equivalent to a strong command. It takes the present participle always, not the aorist. Cf. *Alc.* 662, φυτεύων ταῖδας οὐκέτ’ ἀν φθάνοις. *Troad.* 456, οὐκέτ’ ἀν φθάνοις ἀν αὔραν λογίοις καραδοκῶν. *Iphig.* T. 245, οὐκ’ ἀν φθάνοις ἀν εὐπρεπῇ ποιουμένῃ.—See notes on 415, 1005.—Here the second ἀν belongs to the participle, (=el κρύπτοις. P.) and so virtually makes a conditional sentence : “you could not be too quick in hiding, supposing you did hide.” For οὐκ ἀν φθ., as a summons, cf. Madvig, *Gk. Synt.* § 177 b. R. 6. And for ἀν with the participles cf. Goodwin, *Gk. Moods and Tenses*, § 42, 3. N. 1.

722. στυγέω, stronger than μσέω, denotes the expression, besides the feeling, of hatred. Cf. Eur. *El.* 1016, ήν μὲν δξιως μσεὺς ξη, στυγεύς δικαιον.

725. For κδσμψ, see note on 568.—πυκάζομαι=“enwrap, and so protect :” cf. *Rhes.* 90, π. τεύχεσσι δέμας.—τέως=“meanwhile ;” cf. Ar. *Pax* 687, 729.

727. κδμζε=“carry them :” cf. Soph. *Antig.* 444, κ. σεαυτόν.—δέη, the tree is used for that which is made from it. Cf. λωρδ 893.

He means, δόρυ.—Eur. has in mind Homer's ξγχεῖ δένονται. Theophrastus often mentions the δένη. Elm.—Probably a beech.

728. See note on 671.—The left πῆχυς, or fore-arm, bore the shield; the right hand, the spear. But at present (it seems from 725) Iolaus was not armed.

730. Tr. "Nay, but one must go cautiously, for the omen." It was unlucky to stumble at starting. For an instance of an ὄρυς, cf. *Iph. Aul.* 988.—Tibullus I. 4. 19: O quoties ingressus iter mihi tristia dixi Offensem in porta signa dedisse pedem. B.

731. εἴθε, to express an ordinary wish, takes the optative, cf. 740, εἴθε γένου: but, to express a wish that cannot be realised, takes the historical tenses of the indicative. Cf. the use of εἴθ' ὥφελε in *Medea* 1. See L. and Sc. εἴθε, A. VII. 2. b. See also Goodwin (*Moods and Tenses*, § 64, esp. note 1, p. 136); who points out the difference between the force of εἴ and ησθα (had it been used by assimilation). Here we have not a conditional relative clause—no supposition, but a fact; and so the Indic. is used.

732. λειψθεὶς μάχης = "left by the battle;" that is, too late for the battle. So in Aesch. *Prom.* 857, κύρκοι πελειῶν οὐ μακρὰ λελειμμέναι, and Xen. *Cyr.* VI. 3. 29, λείπεσθαι τοῦ καιροῦ.

733. δοκῶν τι δρᾶν is, by hyperbaton, to be taken with βραδύνεις, which is here intransitive.

735. With δοκοῦντα, supply σπεύδεις.

736. ηὐλκα ἀν with subj., like ὅταν, denotes an uncertain occurrence in future time. ηὐλκα = ὅτε: cf. 741.

739. τοῦτο is accusative of respect; cf. *Ion*, 572, τοῦτο καὶ ἔχει νόθος, Vergil, *Aen.* XI. 14, timor omnis abesto, quod superstes. Pfl.

740—44. A passage of difficult construction, capable of being explained in more ways than one. (1) The words οἵος ἀν θεῖν are, by contact with τοιούτος, attracted into their present shape, from the form ὥστε ἐμὲ θεῖναι, which had been originally intended. [But this is a unique case of such attraction.]—Translate, "So that I should put Eurystheus to rout." Ταοῦτος has thus, apparently, two relatives, but really, only the first. So Elm.—(2) After the word τοιούτος, he turns, in his excitement, from addressing his βραχίων, to addressing himself, and thus, as is common in excitement, breaks off the construction. Translate, "Would that thou would'st prove for me an ally of such a kind as I remember thee to have been in thy prime:—how would I put Eurystheus to rout." So Pfl. and P.—See L. and Sc. ὥστε, V. 2. οἵος,

III. 2.—(3) Instead of *ολος*, *ολος*, “solus,” is given by some editors in line 743. So Barnes and Matth. See N. If *ολος* is the correct reading, the alteration of *ολος* to *ολος* can be explained as the error of a copyist, who, finding *ολος* in 743 in juxtaposition with *τοιοῦτος*, and forgetting the preceding *ολος* in 740, assumed that *ολος* in 743 must be really the *ολος* corresponding to *τοιοῦτος*, and altered accordingly. Reading *ολος*, we have in substance a conditional sentence, with the protasis expressed in the form of a wish (*εἴθε γένοιο=εἰ γένειο*) followed by an apodosis of the usual form, *ολος ἀν θεῖην*, “then alone would I put to rout.” For what is possibly a similar confusion of *ολος* and *ολος* cf. Aesch. *Ag.* 131.

741. For *μέμνημαι* with a participle, cf. *Hec.* 244, *μεμνήμεθ' ἐς κίνδυνον ἔλθοντες*. Often it takes the infinitive.—Notice *ἱρικά ξύν* (or *σύν*).—*Σπάρτην ἐπέβρθεις*. This was not one of the regular labours of Heracles, but is chosen for mention, as bearing on the Pelop. war. See Barnes in Elm. and P.

745. Tr. “This also, which is not good.” He does not necessarily mean that there are other bad accompaniments of *δλός*. He implies that Eurystheus is a coward; as he had before abused him as *σκαύτος*: cf. note on 458.—For *τόδε...δόκησις*, cf. *Hippol.* 426, *τοῦτο φασ'* *ἀμιλλᾶσθαι βίφ, γνώμην δικαλαν κάγαθίρ.* Pfl.

747, 8. Iolaus exit finally. The metre of the chorus is glyconic; see Pfl.—*παννύχιος*, though here probably only an epithet of the moon as shining by night, is of course strictly applicable solely to the full moon. Cf. Pindar *Olymp.* III. 20 (36), *διχόμηνις δλον χρυσάρματος ἐσπέρας δόθαλμὸν ἀντέφλεξε μῆνα.*

749. Homer's *φαεσιμβρότου ἡλίοιο* was in the mind of Euripides. φ. occurs nowhere else in Trag.—This chorus further contains the Homeric words *πολυνύνετος*, *μῆνις*, *ἥρεμβεις*.—For this appeal to nature (and to the sun, as seeing all things, and travelling with the tidings), Pfl. qu. *Med.* 752, and 1251, *Ιώ γὰ τε καὶ παμφαῆς ἀκτὶς αἰλίου*, and the *ὦ γῆ καὶ θεοί* of the orators. [The calling to witness heaven and earth has always been common enough: but the fancy which permeates modern poetry that the moods of nature sympathise with those of man, a projection of the sympathies of humanity on to the inanimate, is purely modern. The Greeks, it is true, peopled their Olympus with idealised human qualities; but they were too little self-conscious, and too much self-contained, to cherish an idea that nature, while controlling the destinies, reflected also the emotions, of man.]

752. Tr. "Shout in heaven," or, "Proclaim it in heaven." [Pfl. takes *λαχ*. as neuter. See his note. B. takes *οὐρανῷ=εἰς οὐρανόν*.]

753. *παρὰ* conveys the idea of motion.—Observe the *ᾳ* in *παρὰ* before *θρ*, a mute and a liquid; which is unusual, even in lyrics. So in Soph. *Ajax*, 1220, *ὑπὸ πλάκα Σοννιου*, *Trachin*. 1011, *καὶ τὲ δρὰ πάντα καθαίρων*. Elm.—*δλέθρια*, Eur. *Suppl.* 116, *κακόφρονας*, *Antig.* 1104, P. The two last occur in Iambic lines.—*ἀρχέτατ*, that is, of Zeus : here is an adjective, but is a noun in *El.* 1149: cf. *Androm.* 3, *τύραννον ἐστιν*.

754. See N.—Supply *νάοις* or *δόμοις*. Cf. *Iliad* VI. 378, 9: *ἡε τη̄ εἰς γαλόων...η̄ ἐστιν Ἀθηναῖς ἔξοιχεται*.

755, 6. *μέλλω*, that is, I and my fellow-citizens.—Observe that *περὶ* governs both *γῆς* and *δόμων*. So, probably, *πρὸς* in 226.

757. *ὑποδεχθεῖς* is the passive form used in *middle* sense, instead of *ὑποδεξμένος*. Since there is a middle form, this preference of the passive is very curious. See Elm. Matthiae (*Gk. Gram.* § 496. 6), in classifying the various interchanges of the Moods of the Gk. verb, quo. the use of *οἰκημένος=οἰκῶ* by Hdt. I. 27.

758. *κλίνων τέμνειν* does not elsewhere occur. Tr. (1) "To enter upon, to incur." The phrases *τέμνειν σπονδὰς*, *Hel.* 1235, and *φίλια τέμνεσθαι*, Eur. *Suppl.* 375, may have been in his mind: in Pind. *OI.* 13, 57 is *τέμνειν μαχᾶν τέλος*, "to incur danger in battle." (2) "To cut my way through," in a literal sense, as in *Odyss.* III. 175, *τέμνειν τέλαγος*.

759. *ὡς Μυκῆνας* is by attraction from *ὡς Μυκῆναι εἰσὶν*. Cf. Madv. *Gk. Synt.* § 20. R. 3.

761. *πολυνικετος*, which is not elsewhere found in Trag., is Homeric for *πολύτανος*.—For *ἀλεκή* cf. note on 711.

762. *κεύθειν* here and in 879 = "to cherish;" but in 778 (if *κεύθει* is read for *λήθει*) = "hide;" which is the literal meaning. See note on *πυκάζουν*, 725.

765. See N.

767. Tr. "Is grateful to me." ["Owes me a favour." P.] See note on 334.

769. See N.

770, 1. *οὐδᾶς γῆς*, the surface or face of the land.—For *σὸν σὸν*, cf. *Bacch.* 963, *μόνος σὸν πόλεως τῆσδ' ὑπερκάμνεις, μόνος*. Pfl.—With *πόλις* supply *σὴν ἐστι*.

773, 4. *πόρευσον ἀλλα* = "abige alio." B.—See N.

775, 6. Tr. "On the ground of the merit which is mine, I do not deserve to be expelled." For the dative see note on 474, and cf. 660,

789.—For δίκαιός εἰμι with infinitive, see 142, and L. and Sc. C.: it is a prose phrase: but occurs in Ar. *Nubes* 1434, δίκαιός εἰμι κολάζειν.

777—9. See N.—πολύθυστος τιμᾶ. Many of these compound adjectives are used with substantives, for a genitive, to express the nature of the substantive and that in which it consists. Cf. Eurip. *El.* 126. πολύδακρυς ἡδονάς = δακρύων ἡδονάς: and so πολύθ. τιμᾶ = τιμᾶ πολλῶν θυσιῶν.

Notice ἀει.—οὐ λήθει = “does not forget thee,” Elm., or, possibly, “does not forget thine honour.”—φθινὰς -άδος, a feminine adjective, = “waning.”—The meaning of μητρῶν φθινὰς ἀμέρα, no one knows. The beginner is aware that the moon and the month corresponded, and that μῆν φθινῶν was used to denote the last days, the waning, of either. There seem to be three equally possible ways of explaining this difficult passage:

(1) That φθινὰς ἀμέρα does not mean any day in particular, but, generally, the waning month. Translate, with Pfl., “Nor with the waning months cometh forgetfulness of thine honour.”

(2) That by φθ. ἀμ. is intended the *last day* of the month. But though the first day, or νεομητρία was a holiday, the last day (*ἕνη τε καὶ νέα*, see Ar. *Nubes* 1131—4, 1191) was not so, except when it corresponded with the first of the new moon, as happened six times a year.

[N.B. It was only the full months of 30 days (*τεληρεῖς μῆνες*) which really had a *ἕνη καὶ νέα*; so that the last day of the old month only coincided with the first of the new six times a year: i.e., not in the *κοῦλοι μῆνες*, those of 29 days.]

(3) That φθινὰς ἀμέρα has *no reference* to μῆν φθινῶν, but alludes, in some unexplained way, to the *τριτουργὺς* festival, which was held on the third day of the month in honour of Pallas. This appears to have been the opinion of Hesychius, quoted in Pfl.] Probably the whole passage has reference to the Panathenaic festival.—See discussion in Pfl.

780. With this line supply κραίνονται: since the words οὐδὲ...ἀμέρα are probably parenthetical, that is, epexegetical of τίμα κραίνεται. So Pfl.

781. The Acropolis. So in *Ion*, 12, Παλλάδος ὑπ' ὅχθῳ, and *Herc. F.* 1178, τὸν ἐλαιοφόρον ὅχθον ἔχων ἀναξ. Also in Ovid. *Metam.* II. 712, festas in Palladis arces.

782, 3. δλολυγή and δλόλυγμα is the (1) *joyous* cry of (2) *women*. For (1) cf. *Med.* 1176, εἴτ' ἀντίμολτον ἥκειν δλολυγῆς μέγαν κώκυτον. For (2) cf. Soph. *Trach.* 205, ἀνολούξατω δόμος,...ἐν δὲ κοινῷ ἀρσένων ἦτω κλαγγή, Xen. *Anab.* IV. 3. 19, συνωλόλυγον δὲ καὶ αἱ γυναικεῖς ἀπαστοῦ.

But, in Soph. *El.* 750, the στρατὸς ἀνωλόλυξε τὸν νεανίαν in pity. Elm.—παρθένων is an adjective in agreement with ποδῶν. Cf. *Hippol.* 1066, παρθένον ψυχὴν ἔχων, *Phoen.* 838, παρθένῳ χερὶ. Cf. "Advena exercitus," Verg.—ὑπὸ, to the music or tune of. Cf. ὑπὸ ποικιλοφύρμυγ-γος δοῦλῶν, Pindar, *OI.* IV. 4.—κρότος is used in *Ran.* 157 of the hand.

784. This θεράπων is the servant of Alcmena (see 788, 890); the former was the servant of Hyllus. [P. disagrees.]—μίδους, here, in good sense = "tale, story," cf. 812, 952.

785. With ἐμοὶ supply λέγεων, from κλινέιν, by a sort of zeugma. Cf. Soph. *Oed. Tyr.* 1234.

786. For ιδρύεται, cf. 397. The usual phrase is στήσαι τροπᾶν.

788. διήλασέν σε. This phrase does not elsewhere occur. But it is not an impossible expression, and has the meaning of διῆγαγεν.

790. ἐλευθεροῖς is used with reference to the previous line, and probably με is emphatic, as it is in *Med.* 432, Καὶ γὰρ εἰ σὺ με στηργεῖς, οὐκ ἀν δυνατοῦ σοι κακῶς φρονεῖν ποτε, and μοι in Eurip. *And.* 237, δὲ νῦν ὁ σός μοι μὴ ξυνοικεῖν, γέναι.—Tr. either, "free me from one ill, (fear,) for I fear;" or "free me from (the apprehension of) one mischance."

791. With θελω supply σῆν.—εἰ μοι ξῶσι = μὴ οὐ ξῶσι. Cf. Aesch. *Prom.* 997, ὅπα νῦν εἰ σοι ταῦτ' ἀγωγὰ φαίνεται. See Goodwin, *Moods and Tenses*, p. 86 (§ 46, note 6. c.). Cf. 248, and 645.

793. For Iolaus' restoration to youth, see Ovid, *Metam.* IX. 397 sq. B.

794. With πρόξεις κάλλιστα (adverb) supply τὰ αὐτοῦ. So L. and Sc. πράττειν, IV.; who quote Soph. *Oed. Tyr.* 1006, εὐ πρόξαιμι τι, as a proof that πράττειν in this phrase is transitive. But it may just as well be intrans., and τι adverbial. See next note.

795. ἡγωνίζετω is a strong word used by way of contrast to the weak and neuter πράττειν of the preceding line. See note on 653.

798. μάχης ἀγῶνα. The same phrase occurs in Soph. *Trach.* 20.

800. ἐπει is used after a single complete act. So ἐπειδὴ 819.—For διπλάτην cf. 699. Notice ἀλλήλοις with verb in first person: he had intended to say διπλάταν, as an impartial observer; but, remembering that he had been a sharer in the fight, he alters the person of the verb, but cannot go back to say αὐτοῖς for ἀλλήλοις.

801. κατὰ στόμα = "face to face, adversa fronte," cf. *Rhes.* 409, ἀριστοῖς ἐμπεσὼν κατὰ στόμα. In Xen. *Anab.* III. 4. 42, οἱ ἀνδρεῖς στόματος = "those from the front line."

802. See 168. So in Eur. *El.* 94, *βαλευτέοντα*. The instrument of motion is added in the accusative. Jelf [*Gk. Gram.* § 558. 2] qu. many cases where verbs of stepping take an acc. of the step or its equivalent. Cf. *Alc.* 1153, *νόστιμον ἔλθοις πόδα*. The acc. would seem to be cognate in character; or, does it limit the action and extent of the neuter verb? Cf. *Iph. Taur.* *δωμάτων προσαρμόσεις ἐκβησόμεσθα*.

805. See N.—For *έλευ* in this sense of “to let alone,” cf. note on 1041, and *Iliad* xxiv. 71, *κλέψαι έλασμεν* “*Ἐκτόρα* (let us let alone our plan of stealing the body of H.).—The sense of this line is imperative. Other examples of past tense for present, used in speeches, are qu. in Elm.

807. *ἀνδρὸς στερήσας*=“in depriving her of only *a single man*” (i.e. in the way which I am about to suggest). Cf. *Androm.* 909, *κακόν γ' ἔλεξας, ἄνδρα δύστ' ἔχειν λέχη.*—*ἄλλα* is used as a *hortative*, like *at* in Latin. The construction is altered: instead of balancing the preceding line with “*ἄλλα ἐμέ, κτάνω, ἔργασει κακόν,*” he breaks into the imperative; but keeps the *ἄλλα*.

808. *ἄγου*=“abduc *tecum*;” which is the force of the middle, as in 256, *ἔφελκεσθα*.—Cf. *Iliad* III. 92, *γυναῖκα τε οἰκάδ' ἀγύεσθω.* Pfl.

810, 1. *ἄφες*=“permitte.”—After *ἔπειτεσε*, which is used absolutely, he qu. the praise.

813, 6. Tr. “He, captain though he was, yet neither for shame of those that heard the words, nor shame of his own cowardice, got heart to draw near to the sword of valour, but remained poltroon.” For *ἄλδως*, cf. 6, 43, 101, 200, 460.—Possibly *στρατηγὸς ὁν* is not *concessive* (= *κατέπερ ὁν*), but is to be taken only with line 814=“nor, inasmuch as he was captain.”—*ἄντος αὐτῶν*=*ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ.* [Elm., who spells *αὐτοῦ* and qu.] Aesch. *Ag.* 836, *τοῖς αὐτὸς αὐτοῦ πήμασιν βαρύνεται* (= *ἐαυτοῦ*), and Soph. *Oed. Col.* 929, *αἰσχύνεις πόλις τὴν αὐτὸς αὐτοῦ* (= *σεαυτοῦ*).—*εἴτε* is *indignant*.

817. *δουλάτων* is active for middle: for the middle voice of this word means “*sibi in servitutem redigere*.” Elm. Pfl.—The future middle would be a cumbrous form for use; and in this passage the centre of thought is the indignity done to those enslaved, and not the gain secured by their subduer.

820. With *οὐ τελονμένας* supply *ὄντας*, not *εἶναι*.

821. *οὐκ ἔμελλον.* See note on 178 for explanation of this construction.—*ἀφίεσαν*=“*emiserunt*.” No doubt sacrifices were offered on both sides.

822. See N.—Amongst these victims (unless Euripides has forgotten) was Macaria. But the interest of the audience (intensified, no doubt, by the existing Peloponnesian war) was now centred in the downfall of the Argive enemy; and it would have been impossible to enlarge on the death of M. without distracting attention from that downfall. The mere mention of her name must have been followed by lamentations and enquiries of Alcmena; since, as far as we gather from the play, A. had not yet been told of the heroic offer of M.—In the *Hecuba*, as Elm. notes, the death of Polyxena is narrated to her mother in sixty-five lines:—but of that play the death of the heroine is the main feature: in the *Heracleidae*, the political parallel is paramount.—For οὐριον cf. *Hel.* 1587, αἷματος ἀπόρροαι οὐρια.

823. οἱ δ': notice the Homeric use of the article as a demonstrative, here, and in 828.—*Either* the first οἱ δὲ refers to the generals, and the second to the troops: or, οἱ δὲ ἄρμ., standing for οἱ δὲ οἱ μὲν ἄρματα, = “and the troops were some in act to mount, while others, etc.”—Take ὑπὸ ἀσπίδων πλευράις together=“under shelter of, sub clypeorum lateribus.”

825. παραγγέλλω, here and in 908, is used with the neuter accusative only: but in Xenophon usually with ποιεῖν, or some other infinitive.

826, 7. τῇ...καὶ τῇ. The repetition of the article shews *either* that these are two separate statements, “the soil that gave you birth, and that gives you the means of life” (P.) or, it is possible that βοσκούσῃ refers to the μέτουκοι and τεκούσῃ to the native citizens.—τεκούσῃ probably alludes to the Athenian boast that they were αὐτοχθόνες.—For τινὰ=“man,” cf. 595 and 866.—For ἄρκεω, cf. 323 and Index. [On συμπολῦται, the editors qu. from *Pollux* 3, 51, that it is a word οὐ δόκιμον, though used by Eurip. in *Heracl.* and *Theseus*.]

828, 9. For θέλειν=“choose” cf. Index and Xen. *Anab.* III. 2, 16, θέλοντι μὴ δεχέσθαι ἡμᾶς.—Ἐλίσσετο, supplicabat, does not denote that Eurystheus was here timid, but that he had to beg hard to get his troops to face the Athenians. [Pfl. But not so Elm.]

830. With ἐσήμην supply ὁ σαλπιγκτῆς, but the verb is practically impersonal. Cf. Hdt. VI. 27, φιλέει δέ κως προσημανεῖν (supply ὁ θεός), and Thuc. IV. 52, ἔσειστε.—ὅρθιον, loudly, is almost an adverb. See 864, λαυτρόδ., and cf. Aesch. *Pers.* 389, ὅρθιον ἀντηλάλαξε ἥχω, and Index.—For the Etruscan trumpet see Pfl., who qu. Scholiast on *Ajax* 17, κώδωνος ὡς Τυρσηνικῆς.

832. *αὐχεῖς* = "do you think," cf. 333, 353, 931.—*βρέμω* is strictly used of the roar of a wave, etc., but in *Bacch.* 161, of a lute.

834. 5. *πίτυλος* is strictly used of the sound of oars in time, but here, of the simultaneous stroke of the spearmen. See Pfl. Cf. Aesch. *Theb.* 856, *χερῶν πίτυλον*. With *εἴτη* supply of Ἀργεῖον.

836, 7. *ἐπαλλαχθεὶς* = "consertus." Cf. Xen. *Mem.* III. 8. 1, μή τη δ λαγός ἐπαλλαχθῆ. Cf. Verg. *Aen.* x. 361, haeret pede pes, den-susque viro vir.—*ἔκαρπτέρει* = "held sternly on."

838. *ἡν* = "there arose," "there were to be heard." Cf. *Hec.* 929 *κέλενσμα δ'* *ἡν*, and Pfl.

839. With *τὰς Αθ.*, supply *οἰκοῦντες*: a zeugma. Cf. Index.—*γύνης* is masculine; cf. Aesch. *Prom.* 369, *λευρὸς γύνας*.

840. Cf. *Med.* 1276, *δρηξαι φύον τέκνοις* = "arcere."

844. Take *δρέξας δεξάμ* together.

845. *ἔμβησαι*, causal, with double accusative. Cf. *Cycl.* 467. Tr. "to put him into a chariot." Iolaus seems to have been alone; not in the chariot of Hyllus. Nothing is said about a charioteer.

847. *ἐπεῖχε* = "he pressed hard on, pursued." [ "instabat" Elm., but "direxit" Pfl.] In *Bacch.* 1131, it is quite intransitive: *δχλος τε πᾶς ἐπεῖχε*.—Observe that *τάπο τοῦδε* is without *μέν*.—Take *κλύων* with *ἄλλων*, to hear from: cf. 853.

849. Going out over the hill of Athena in the demos called Pallene, or Pallenon, between Athens and Marathon. Cf. 1031, and Hdt. i. 62, ως ἐκ Μαραθῶνος ἥσαν ἐπὶ τὸ ἄστυ ἀπικρέονται ἐπὶ Παλληνίδος Αθηναῖς ἵρον. [But P. thinks Pallene was towards Megara.] At any rate, distinguish this place from the peninsula and town in Chalcidice.

852, 3. *ἀτοίσασθαι δ. ἔχθ.*, literally = "to get the foe to pay back;" and so, to exact from them: cf. 882, and Aesch. *Ag.* 1263. Pfl. qu. Xen. *Anab.* III. 2. 6, *ἄλλα τούτους μὲν οἱ θεοὶ ἀτοίσαντα*.—For *κλύειν* "to hear of," cf. 847. For the double acc. cf. Madv. *Gk. Synt.* § 25.

854, 5. The appearance of *νέφος*, nebula, mist, was perhaps caused by contrast with the light of the stars.

856. For *γ'* see N.—P. would explain *γε* as qualifying of *σοφώτεροι*, in the sense that "none but the σ. were of that opinion." Or possibly *γε* accentuates the statement, making it a surprise.

857. Hebe appeared in her double capacity: wife of Heracles, and goddess of youth.—δ. = "murky."

858. *τύπος*, here = “form,” not “blow.” So in Aesch. *Theb.* 488, *Ιππομέδοντος σχῆμα καὶ μέγας τύπος*, and in *Eum.* 49.

860. Eurystheus was really killed, not only captured, at these rocks. But the poet makes him survive that he may fulminate his oracle against Argos. [See in Elm. the quotations at length from Apollodorus and Pausanias; and from Strabo, a description of the site. He refers to Wheeler’s *Travels in Greece*, p. 436].—See further *Hippol.* 979, 1208. The legend of Σκελπων or Σκίρων the robber is well known.

861. ἀκροθίνιον = “spolia opima,” is usually plural.

864. λαμπρά, adverb. See 830, note on ὅρθιον.

865, 6. This was the advice of Solon to Croesus.—*ἱηλοῖν* = “to pronounce happy,” like εὐδαιμονίζειν, cf. Aesch. *Prom.* 330. But P. tr., “to envy.”—For πρὶν ἀν cf. 180.—For τις cf. 595 and 827.

867. *τρωταῖς* = “the giver of victory, the god of battles:” cf. 937, and Soph. *Antig.* 143, θυτὸν Ζηνὶ τρωταῖς πάγχαλκα τέλη, and Eur. *El.* 671.

868. *ἐλεύθερον* = “free from:” cf. Hec. 869, τοῦδ' ἐλεύθερον φόβου.

870. The genitive, in the sense of gratitude or thanks *proceeding from* or connected with.

871, 2. Here and in 897, *πρόσθετ* and *πάρος* carry the mind back to the past, and therefore the participles are put in the present, describing the condition then still existing.—With *ἐπιστήμαι* supply θ. δμ.

874. For the single δὲ instead of καὶ, or instead of μὲν, δὲ, cf. *Med.* 99, μήτηρ κινεῖ κραδίαν κινεῖ δὲ χόλον, Aesch. *Pers.* 403, ἐλεύθερούτε πατρίδ' ἐλεύθερούτε δὲ παῖδας. Elm.—τοῦ κακῶς δλουμένου is a colloquial phrase, appropriate only to Comedy. It is intended here for both prophecy and imprecation. [See *Cycl.* 474, and other examples from fragments of Satyric plays in Pfl.]

876. *ἔμβατ.* is usually with εἰς: cf. Demosth. 894, 4, where *ἔμβατ.* εἰς οὐσίαν is used of creditors.—*κλήρους χθονός*, “Your lots in the land,” is supposed by some to allude to the partition of Peloponnesus among the Heracleidae.

879. For *κεύθων*, cf. note on 762.

881, 2. For παρ' ἡμῖν, cf. 201, 370.—For ἀποτίσασθαι δ. (ἐχθρούς) cf. note on 852.—For the sentiment, cf. *Androm.* 437, 8. P.

883. Tr. “Regarding first your pleasure.”

884. See N.

885, 6. Cf. Aesch. *Prom.* 108, ἀνάγκαις ταισδ' ἵπέγενυμα, Soph. *Philot.* 1025, ἀνάγκη γυνεῖς.

892. For the metres, which are glyconic, but complicated; and which begin with a catalectic iambic senarius, see Pfl.—μὲν is to be taken with δὲ in 895.—With ηδὸς supply ἀντιη, making the apodosis complete.—λυεῖα, of the nightingale, λ. μυνύρεια, in *Oed. Col.* 671, and in *Pers.* 332, of κωκύμαρα, is usually of sad sounds.

893. εἰπὶ = ἐν. ἐπὶ is more common in this sense, as in *Med.* 193, ἐπὶ τὴν εἰλαπίναις καὶ παρὰ δεῖπνοις.—λωτὸς, not found in Aesch., Soph. or Pind., is strictly an African tree. Cf. *Iphig. Aul.* 1036, διὰ λωτοῦ Λίθιος. Compare with this use, δέκυνη in 727.

894. εὐχαρις “gracious,” an epithet of Aphrodite, occurs twice only in Eurip. Cf. *Med.* 631.

897. See note on 871. Tr. either, as in 871, “Who before were not thought to be so,” or “Who were before held of no account,” [Elm., Pfl., B.] for which rendering cf. *Troad.* 609, θεοὶ τὰ δοκοῦντα ἀπώλεσαν, and *Hec.* 294, ἐκ τῆς ἀδόξοντων λών κακά τῶν δοκούντων.

899, 900. Μοῖρα and Αἰών are here personified. “Destiny” and “Time” (regarded as applying to the duration of a man’s life) are probably the nearest equivalents. [Elm. thinks αἰών is here an epithet of Zeus, and qu. Eur. *El.* 1248, πράσσειν δὲ μοῖρα Ζεύς τὴν ἔκρανε.—Pfl. from Buttmann refers to an old notion that χρόνος and Κρόνος were the same word.—Consult B.’s note.]

901. τίνα here emphasises ὁδόν:—δίκαιον is here of two terminations.

902, 3. Tr. “Thou hast thy path (never were it right to take this from thee), thy path of justice, even to honour the gods.”—τιμᾶν θεοὺς should be taken, as above, twice over, for τόδε = τιμᾶν θεούς. Take ἀφελέσθαι as middle = delere, tollere. [But Hermann takes τόδε = δίκαιον ὁδόν. See P.’s note.]—For this characteristic of Athens, cf. *Act. Apost.* XVII. 22, “Ἄνδρες Ἀθηναῖοι κατὰ πάντα ὡς δειπόδαιμονεστέρους ὑμᾶς θεωρῶ.

903—5. Tr. “And he that saith thou dost not, treadeth hard on madness, when proofs such as these are published.”—For δοῦσι σε φάσκων “he that denies thou dost,” cf. οὐ φημι = nego, μή is here used because an indefinite class of persons is referred to. Cf. Madvig *Gk. Synt.* § 207.—Cf. *Bacch.* 853, ἔξω δὲ ἐλαύνων τοῦ φρονεῖν. See the use of ἐλαύνω in 1007.—Cf. also *Plato Gorg.* 486 A, τοὺς πόρρω αἱ φιλοσοφίας ἐλαύνοντας. Pfl. The idea is of driving a chariot.—For ἐλεγχός, disproof, proof to the contrary, cf. 404.

906—909. For παραγγέλλει cf. note on 825.—θεὸς is here monosyllabic.—παραιρῶ = “taking away *some* of...from,” gov. by παρ. Cf. *Iphig.* A. 1609, λύπης δὲ ἀφαιρεῖ. But in Soph. *Antig.* 368, νόμους παραιρῶν = “violating.”—παραιρών here takes the privative genitive τῶν ἀδικῶν after παρὰ and the verb of removal or deprivation; and φρονήματος, a partitive genitive denoting the source from which abstraction was made.—Compare again the Magnificat: *Luc. Evang.* I. 51—53, διεσκόρπισεν ὑπερηφάνους διανοὰ καρδίας αὐτῶν, κ.τ.λ.

910. Εστιν = “he really is.”—With βεβακὼς supply “thither.” But in Aesch. *Pers.* 1002, βεβᾶσι is an euphemism for τεθνᾶσι: see notes on 382, 511, 714, and 946.

911. τεὸς is only used in Lyrics.

912, 3. See N.—φεύγω = “rejicio.”—Αἰδα, genitive. Cf. *Od.* xxiii. 252, κατέβην δόμον “Αἰδος εἶσω.

914. On mount Oeta.—δαίσθεις from δαίω, “to burn:” δαίσθεις fr. δαίξω, “to cleave.”

915, 6. χροτίζει = χρώζει, “touches.” Cf. *Med.* 497, κεχρώσμεθα, and *Theocr.* x. 18.—Note the quantity of χρῦσέαν.—Hebe, ταῦδα Δίδε μεγάλοιο καὶ “Ηρῆς χρυσοκεδίλου, *Odyss.* XI. 603.

917, 8. H. is here the god Hymen, and not the song.—ἡξίωσας = honorasti, “hast glorified:” but cf. 947, and Soph. *Ajax* 1114, οὐ γάρ ηξίου τοὺς μηδένας.

919. Tr. “Most things resemble many others.” [But there are various ways of taking this passage. (1) Most things happen suitably to many people. So L. and Sc. (2) Most things resemble each other in many things, or, to many people. (3) Many odd things happen. This is P.’s paraphrase. (4) Many people resemble each other in most things: Pfl. Elm. would favour (1), and explains τολλοῖς as the Heracleidae. He notes that τολλὰ τολλοῖς is a very favourite phrase.—See N.]

920, 1. For this statement, Elm. qu. Pausanias, and *Iliad* VIII. 362.—ἐπίκουρος = “Ally.”

923. κείνας is genitive.

924. See N.—ἔσχετ = “checked, cohibuit,” as in *Bacch.* 555, ὑβρίου καρδοχεῖ.

925. πρὸς ὄκας seems to mean *beyond*, in the sense of πέρα. See exx. in P.

926. φρ. ψυχά τε almost = “the thoughts of my heart” = hendiadys.

928. The Ἀγγελος here is possibly the same person as the second θεράπων in 784.—He, attended probably by others, brings the captive Eurystheus to Alcmena. An English audience would scarcely stomach this gloating at and taunting a beaten foe. But times have altered. Zenobia was, and Cleopatra escaped being, the chief gazing-stock at a Roman triumph. Much more then would they “bind their *kings* in chains.”—But see note on 966.—*εἰρήσεται* is Passive.

930. Supply *σοι ὄρα*, to correspond with *τῷδε τυχεῖν*, and tr. “and in no degree less unexpected for him to meet with.”

931. *ηὗχει*=“thought :” cf. note on 333. Cf. *τὸν οὐκοτ’ αὐχοῦντα*, Aesch. *Eumen.* 51.

932. Tr. “weighty with his army.” The phrase is explained in various ways: (1) with a great mass (mole) of his army, Pfl.; (2) adapted for toil (Matth.); (3) laboriosissimo, full of toil (Herm.).—Cf. Aesch. *Pers.* 320, *πολύπονον δόρυ νωμῶν*.—For *δοστις* used collectively, cf. *Phoen.* 78, *πολλὴν ἀθροίσας δοστὶδ' Ἀργειων ἀγεῖ*.

933. Tr. “With thoughts far lostlier than his fate,” or, perhaps, “despising chance,” in the sense of *καταφρούων τῆς τύχης*. See note on 258, and *Androm.* 700, *φρονοῦσι δήμου μεῖζον*. Elm.

934. *πέρσων*=“to sack :” like the Latin future participle, denoting certainty of purpose: cf. 992.—With *τὴν ἐναντίαν* supply *τύχην*. [Since *τύχη* both precedes and follows it. But Elm. after Barnes would supply *δόδον*.]

935. *δαίμων*=“Fortune.” Cf. Soph. *Oed. Col.* 76, *πλὴν τοῦ δαίμονος*.

936, 7. *μὲν οὖν=immo*. Cf. 942.—*βρέτας* is here used in its strict sense of a wooden image of a god. Cf. *Phoen.* 1250.—For *τροπαλον*, see note on 867.—*Ιστασαν*=“were then erecting, statuebant.”—*ἴστασαν* was the old reading. In *Iliad* XII. 56, and *Odyssey* III. 182, *ἴστασαν* is used actively. But cf. *Odyssey* VIII. 435, *τρίποδ' ίστασαν*.

939. From, or after, being a fortunate man: cf. note on 613, and Demosth. 270, *ἐλεύθερος ἐκ δούλου γεγονώτα*.

941—3. *ῳ μῆτος* is predicative, that is, makes a statement,=“O thou who art.”—*μὲν οὖν=“so then.”* Cf. 936.—*ἐναντίον*, advb.

946. This phrase is an euphemism for *τεθνηκότα*: see note on 910. See also *Alc.* 1092, where *κεινὴν ὅπουνέρ ἔστι τιμᾶσθαι χρέων* is spoken of one dead and known to be dead.

947, 8. For *ἰκέτως* cf. note on 918. *ἔφυθρ.=“insult over;”* *καθύθρ.=“entreat despitefully.”*—*ἔτλης*. Alcmena uses this word, remembering *τλῆθι* in 943.

949. *καλ*, “etiam.”—*κατάγειν* is used as the active of *κάτειμι*. Here the meaning is clearly “sent down” not “took down.” Conversely, *πέμπειν* is often to *take on the way*, to escort, instead of to *send*.

950. In this line there is no *καλ* or *τε* with *ὑδρας*. We must therefore explain *ἔπειπτες* as *exegesitical* of *κατάγαγες*. Cf. note on 178.—*λέγων*=“bidding him;” cf. Soph. *Philoct.* 101, *λέγω σ' ἔγα δόλῳ Φιλοκτήτην λαβεῖν* (a line remarkable, like Aesch. *Prom.* 612, for absence of caesura), *Ag.* 925, *λέγω καὶ ἄνδρα, μὴ θεὸν, σέβειν ἐμέ*.—“Hydras and lions” only means one of each: a common idiom.

951. *ἔπειπτες*=“were ever sending.”—The *δὲ* corresponds with *μὲν* in 946.

953. For *ῆρκεσεν* see note on 323.

956. *ηγηλους*=“infantes;” infants in our legal but not necessarily in our literal sense.

958, 9. *οἱ* refers to *ἄνδρες*, or to the inhabitants of the *πόλισμα*.—Cf. *Med.* 453, *πᾶν κέρδος ἡγοῦν ἤημουμένη φυγῆ*.

960. *ἔξειργασμένον* is here in active sense. But in Soph. *Aj.* 377, and *Bacch.* 1039, it is probably passive.

963. For *εἶργει* see note on 662.

966. Cf. *Hec.* 399, *οὐκ, τὴν γε πειθη*. Pfl.—For *ξῶνθ'* *Ἑλωσιν*, the prose word is *ξωγρέν*.—This adjectival sentence expresses the circumstances in which the statement (*οὐ καλὸν κτανεῖν*) of the principal clause will take effect. *ὅντων ἀν* may be resolved into *έδω τινα*.—Credit is here justly taken by an Athenian for this refusal to butcher in cold blood: but he would seem to insinuate that an equal reluctance did not extend to the rest of Greece. Eurystheus, however, in 1010, speaks of it as a common idea of Hellas: for an illustration of which, cf. Thuc. III. 58, *ῶστε καὶ τῶν σωμάτων, κ.τ.λ.*, qu. by Pfl.

967. Tr. “And that decision did Hyllus brook?” Literally, “that these things had been decided on.”—Notice the double augment.

968. For *οἴμαι* see note on 511.—*ἀπιστῆσαι*, here=“disobey.” So in Soph. *Antig.* 219.

970. There are two ways of taking this line. I. Literal: “*Then was he wronged*” (i.e. deprived of his just right, because he was not at once granted a soldier’s death; you must not therefore wrong him now again). II. Ironical: “*It was then that he did not get his deserts*” (he ought to have been at once made an end of). The former is preferable, as the *ἄγγελος* is pleading hard for Eurystheus. [Hermann pro-

posed to transpose this and the next following line; see P. But Pfl. objects.]—For *τότε*=“at that former time,” cf. *Aen.* X. 532, *tum.* Pfl.

971. *οὐκοῦν*, =“is it not then,” should have a note of interrogation at the end of this line. Tr. “Is it not then still right that he should pay a penalty?” Cf. note on 1005.—For phrases like *ἐν καλῷ* see Pfl.

972. Cf. 344. *ἀν* with optative here, as often, is equivalent to a mild, or polite, future; being the apodosis to a conditional sentence of which the protasis, “if you were not to object,” or some such clause, has to be supplied. So in English “I should like a walk.” Cf. Aesch. *Prom.* 291, οὐδὲ ἔστι τῷ μείζονα μοῖραν νεμαντὶ σοι.

974. *ἔχειν μέμψιν* here=“to get blamed;” but in Aesch. *Prom.* 445, *μέμψιν οὐτινός ἀθρώποις ἔχων* means, having no ground of complaint against men (indirect object).

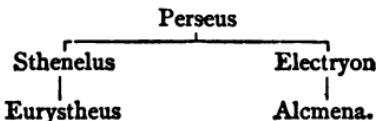
978, 9. *θρασεῖαν*=“overbold, audacious.”—*τὴν* no doubt introduces a quotation of the epithet. Cf. 1015. P. well compares *Prom.* 834, *προσηγορεύθης “ἡ Διὸς κλεψή δάμαρ”* (cf. also *P.V.* 79, *τὴν ἐμὴν αὐθαδίαν*: “my cruelty, as you call it”) and *Hippol.* 640, *μὴ γάρ ἐν γέμοις δόμοις εἴη φρονοῦσα πλεῖστη γυναικα χρῆ.*

981. Cf. 435.—Tr., supplying *εἰναι* with *συγγνωστὸν*, “that you have a very terrible, and a pardonable hatred for this man, I am well aware:” or, perhaps, supplying *ἔστι*, “Tis a terrible thing, and yet a pardonable, for you to hate this man: that know I well.”—For *δεινόν τι* see L. and Sc. *τις*, A. 8; and for *τις* intensifying cf. 116.

984, 5. *μηδὲν* is stronger than *τι*.—*ψυχῆς πέρι*=“for my life.”—Taking *τινὰ* with *δειλίαν*, tr. “from which conduct one would necessarily incur some taint of cowardice.”

986. *ἔγὼ δέ*=“but I may say I took upon myself.”—For *ἡράμην* cf. *αἱρεσθαι* in index.

988. It will be seen that they were very decidedly cousins: for



Also, the mother of Alcmena was a daughter of Pelops. Cf. 211, and note. And the mother of Eurystheus was also a daughter of Pelops. See Thuc. I. 9, where Atreus, a son of Pelops, is called *μητρὸς ἀδελφὸς* of Eurystheus.

For Ἡρακλέει, see note on 8.

990. For κάμψειν νόσον, cogn. accusative, cf. Plat. *Rep.* 408, ε, same phrase.—For ἐθῆκε κάμψειν, “made me to labour,” cf. Aesch. *Ag.* 178, τὸν πάθει μάθος θέντα κυρίως ἔχειν, and *Med.* 717, παῖδων γονάς σπεῖραι σε θήσω. Cf. L. and Sc. *τίθημι*, B. 4.

992. The future partic. implies the inevitable: cf. 934.

993, 4. σ. πημ. = “inventor of pains” (but L. and Sc. render it “learned in misery”).—For νυκτὶ συνθ., = “taking counsel with night,” see Pfl., and cf. Pind. *Pyth.* IV. 204, νυκτὶ κοινάσαντες ὁδόν, “having imparted their journey to (none but) night.”

995, 6. See N.—For συνοικάην = “wedded to,” cf. L. and Sc., and Aesch. *Ag.* 1434, φόβον μελαθρον ἐλπὶς ἐμπατεῖ.

997. Take οὐκ ἀριθμὸν as one word: here used of a single man, = “no cipher.” Cf. *Troad.* 476, οὐκ ἀριθμὸν ἀλλα, ἀλλ’ ὑπεράρτους Φρυγῶν, and see the context of ἀριθμὸς in Ar. *Nubes*, 1203. Also, Horace, *Ephist.* I. 2, 27, Nos numerus sumus, et fruges consumere nati.

998, 9. καὶ γὰρ ἔχθρὸς ὁν = el γὰρ καὶ ἔχθρός ἐστι. Cf. *Iliad* XVI. 627, τι συ ταῦτα, καὶ ἐσθλὸς ἔστι, ἀγορεύεις; see L. and Sc. καὶ, B. II. 4.

1000. Cf. notes on 317, 346. Here supply τοῦ βίου.—Take δὲ with μὲν in 997.

1002. πατρών = “inherited from their father.”—Tr. “to leave no stone unturned.” P. thinks the Greek is a metaphor derived from turning stones to look for crabs or scorpions. Cf. Hdt. v. 96, κ. πᾶν χρῆμα, and Plat. *Legg.* 843, A.

1003. κτείνοντα = “trying to kill:” cf. 293 and *Phœn.* 1600, αὖθις δ σπειρας πατήρ κτείνει με. [See many references in Elm.]

1005. οὐκοῦ, “would you not then have been persecuting?” should have a note of interrogation at the end of the clause. οὐκοῦ, with full stop, must be taken ironically. Cf. note on 971.—For the double ἀν, see notes on 415, 721, esp. the former.

1007, 8. Observe the change of tense. With εἰασας supply ἀν.—For ἀλάνειν in the sense of to persecute, cf. Soph. *Aj.* 275, λύτη πᾶς ἀλήλαται κακῆ, *Oed.* T. 28, *Androm.* 31. But see 904.—For σωφρόνως = “discreetly, or, quietly,” cf. 1012.—The same sentiment occurs in *Androm.* 520—524.

1010, 1. See 965, 6.—The dative νόμοις depends on the notion “on the ground of,” or, “with reference to.”—οὐχ ἀγνός εἰμι = οὐχ ὁστορ ἐστι.—For κατθαυεῖν see N.

1012, 3. “Athens in letting me go (from death) shewed discretion:” cf. 1007.—τὸν θεόν = “the deity who bids us be discreet, or, bids

us not butcher in cold blood." Probably no deity by name is intended : certainly not *αἰδώς*, which is feminine.—*τιούρα* is from *τιώ*, to honour : which is not elsewhere used in Euripides : *τίω* in Aesch., but *τίω* in Homer. Cf. *Theb.* 77, *πόλις γὰρ εὐ πράσσουσα δαιμόνας τίει*.—*τῆς ἐμῆς έχθρας* = "the hatred of which I am the object."—Cf. 191, 469, and Livy XXXV. 18, meis criminibus. Pfl.

1014, 5. See N.—There are three ways of translating, or rather of paraphrasing, this passage. I. "Henceforward should you speak of me as visiting you (after my death) with vengeance, and (in my life) noble (in not asking for life)." For this meaning of *προστ.*, see Antiphon, 119, 6, and *Choeph.* 287. This version, with P., I believe to be the best.—II. *προστρόπαιον γενναῖόν τε* = "vel improbum vel egregium :" tr. "Call me the criminal or the noble, which you will." So Pfl. and B.—III. *πρ. = "supplicem," γενναῖον* (used ironically) = "timidum." So Elm., who thinks that *προστρ.*, which strictly means a suppliant for purification, here means a suppliant for life, and quotes *Aj.* 1173, *Philoct.* 930. The objection to this version is that Eurystheus' tone is the reverse of supplex and timidus.—For *τὸν πρ.* cf. note on 978.

1024. Tr., with L. and Sc., "For, as to the body, I will not hesitate to commit it to the (Athenian) soil." [But P. would render "I will not disobey the state."]—*σῶμα* is an accusative of respect, as in 492, 495 : but some would govern it by supplying *διδόναι*.—This is a curious and feeble pretence of obeying the wish of Athens : but the plot, such as it is, requires that Eurystheus should be killed, and buried in Athenian soil, and yet be friendly to Athens : so that he may, as he now proceeds to do, prophesy against the future enemies of Athens, the descendants of the Heracleidae. And thus Eurystheus, as regards hostility to Athens, changes sides at his death.

1026. *κτείνε*, present tense, slay on ; continue, complete, the slaying.

1027. For *κατηδέσθη* = "was ashamed to," cf. *Ion* 179, *κτείνειν δ'* *ὑμᾶς αἰδοῦμαι*, speaking of birds that frequent the temple. But *αἰδώς* never loses the idea of respect: cf. *Hippol.* 772, *δαιμόνα καταιδέσθεσα*, Ar. *Nubes* 1468, *καταιδέσθητι πατρῷον Διά*. Cf. note on 6, and index.

1028. *δωρήσομαι* is here used as *Donare aliquem aliquo*: but sometimes as *Donare aliquid alicui*.

1029. With *μείζονα* supply *ώφελαν*, and tr. "to a greater extent than mere seeming"

1030. οὐ τὸ μόρσιμον. In these words he alludes to the χρησμὸς, with the purport of which he thus presents the Athenians.

1031. For the burial of Eurystheus, Elm. qu. Strabo at length.—τάφοθε = “in front of (the temple of Athena of Pallene):” cf. note on 849.

1032. σοι, that is, to the chorus.—For σωτήριος, cf. 402.

1033. μέτοκος: look out this word.—It is used of the dead, buried out of their own land, in Aesch. *Pers.* 319, and *Choeph.* 684. P.

1035. For χεὶ cf. 337.—Here Eurystheus is made to threaten Argos, and the Peloponnesians generally.

1036. Tr. “Having proved thankless for this favour” (which you have now shewn them): so L. and Sc. Cf. Soph. *Aj.* 1267, χάρις διαρρεῖ καὶ προδοῦσ' ἀλισκεται.—τοιούτων = “so base as this.”

1037, 8. For προβοτητε, cf. note on 306.—πῶς οὐν = “you ask, why, if I foreknew this, did I come hither, and did not &c.”—ἀλλ’ οὐ is for καὶ οὐ, and thus ἀλλ’ οὐκ ἡδούμην = οὐκ αἰδεῖσθεις.—For αἰδεῖσθαι in the sense of ἐντρέπεσθαι, to reverence and obey, cf. Aesch. *Suppl.* 478, Ζηρὸς αἰδεῖσθαι κότον, and *Ag.* 937. Elm.

1040. κούκ άν πρ.=καὶ μ' οὐ προδώσειν: taking οὐ as one word with the verb.

1040—2. For χοὰς see L. and Sc.; and with χοὰς, supply σπεῖσης, or ἔδογες σπεῖσαι, since the phrase χοὰς στάξαι is not used. This is an instance of Zeugma. Cf. index.—Cf. μὴ μοὶ πρόφασιν, Ar. *Ach.* 345, and for the elliptical acc. cf. Madvig *Gk. Synt.* § 32.—εἰς = “on to, so as to fall on.” So Xenophon speaks of σφάξειν εἰς τὸν πόταμον.—Tr. “But pour me no libations, nor suffer blood to drop on to my tomb: for in return for this present treatment (i.e. of myself by Alcmena and the Heracleidae, regarding τῶνδε as neuter), evil will be the journey home that I shall give them (that is, give their posterity invading Athens).”—B. qu. Ennius from Cicero *Tusc. Quaest.* I. 15, Nemo me lacrumis decoret, neque funera fletu Faxit; and, for αἴμα, refers to the slaughter of Polyxena at the tomb of Achilles.

The version of this passage given above is that supported by Elm. and P. But observe that there is another possible rendering. “Omit not to pour libations, &c.; for (if you do so offer libations) I will give to their *posterity* (αὐτοῖς) instead of them (τῶνδε, the Heracleidae here present, masculine) an evil return home.” In favour of this interpretation, see note on ἔάω, line 805, and the verse of the *Iliad* there quoted. ἔάω is used in a similar sense in Xen. *Cyrop.* VII. 5. 9, ταῦτα ἔώμεν ὅσα κρείττω

ἐστὶ τῆς ἡμέτερας δυνάμεως, in Demosth. *Lept.*, line 10, and in many other passages. And observe that, in 1044, τούσδε certainly does refer to the Heracleidae.

1043. διπλοῦν κέρδος. It was scarcely a double gain; but, as the next line shews, he regards one event from two points of view. The benefit to the Athenians would arise from the injury to the Peloponnesians, the descendants of the Heracleidae: the two facts are just the opposite sides of the same shield.

1045, 6. With *ei*, supply ἐστὶ:=“since.”—For κατεργ., “achieve,” cf. Hdt. III. 65, κ. τὴν ἡγεμονίην.—For ἐξ, cf. Soph. *Phil.* 260, ὃ παῖς πατρὸς ἐξ Ἀχιλλέως.

1050. See N.—This proposal to throw Eur. to the dogs is not consistent with Alcmena’s promise in 1023, 4. Possibly, (1) in her rage, she forgot that promise; or (2) she wished to frighten Eurystheus; or (3, and so Pfl.) thinking the burying was no business of hers, she would leave his body to the dogs unless it was claimed by the Athenians, or (4) πυρὶ should be read for κυρὶ, or (5, and most probable of all conjectures) Euripides himself forgot his former line.

1051. For μὴ ἐλπίσῃς δύως with the future indicative, see note on 248, also 161.

1054, 5. τὰ ἐξ ἡμῶν is either nominative to ἐσται, or, accusative of respect, =“quod ad nos attinet.” At any rate the meaning is “the conduct proceeding from us.”—For καθαρῶς, adverb for adjective, cf. καλῶς in 369.—The chorus would say: “we will not cause any blood-guiltiness to Demophon: we will have nothing to do with this butchery.”

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